



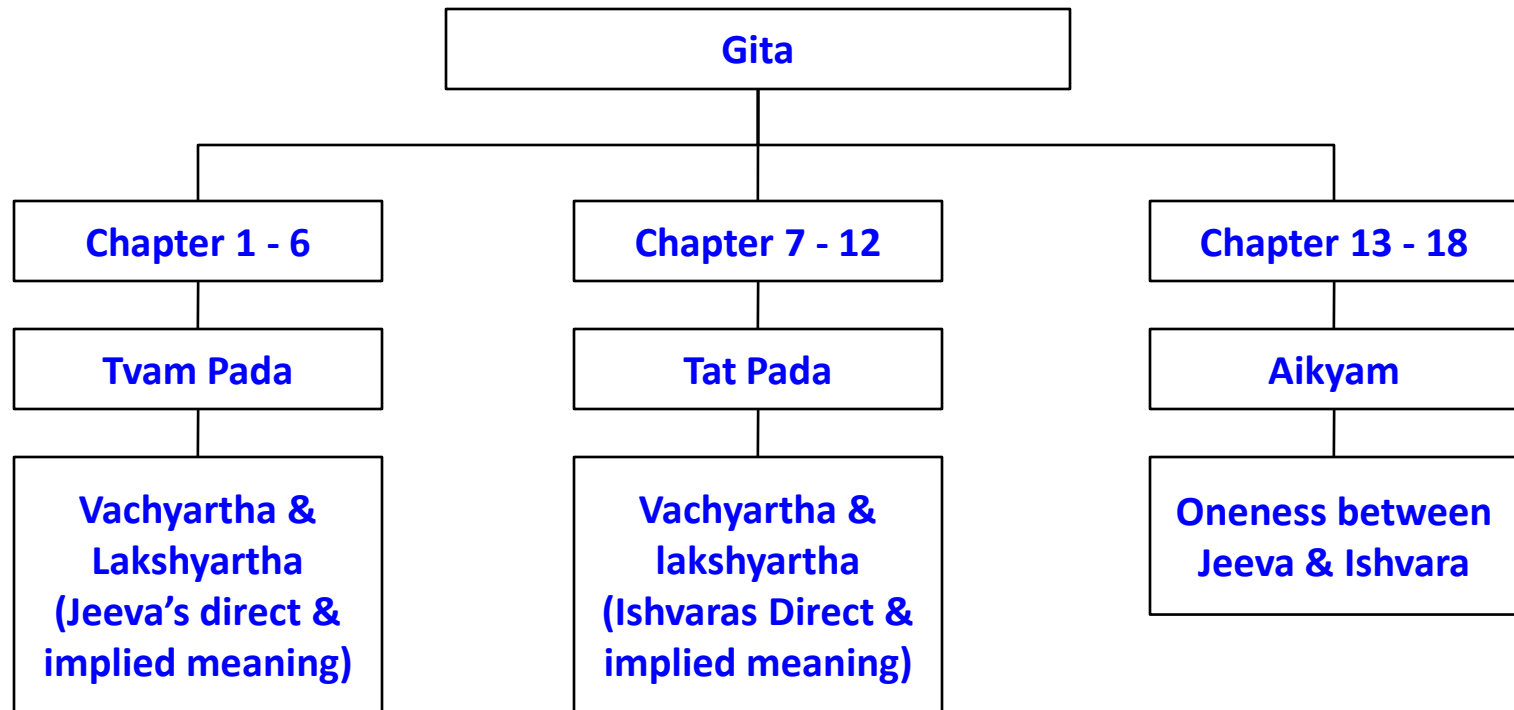
# BHAGAVAD GITA

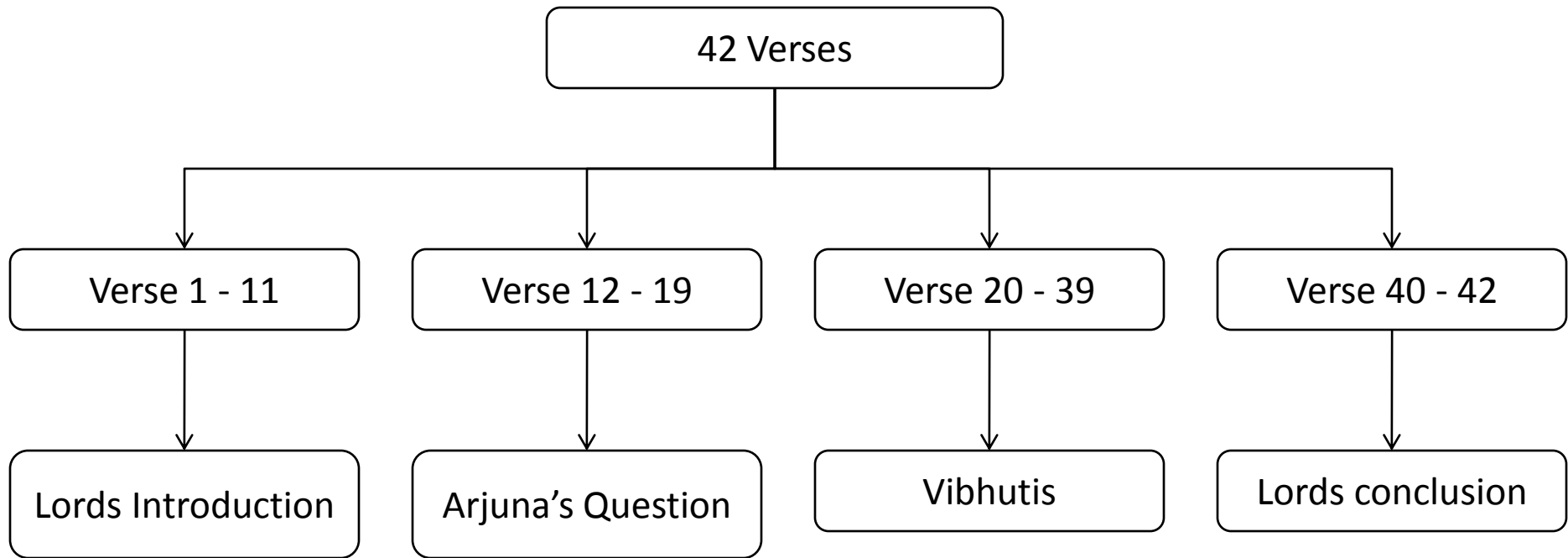
## Chapter 10

### Vibhuti Yoga

*(The Yoga of Divine Glories)*

# Introduction





## Summary of Chapter 10 (42 Verses)

### Verse 1 - 3

Bagawan - Moola –  
Nimitta – Upadana  
Karanam

- I am source of  
Devas & Rishis
- Know me as  
unborn,  
beginningless,  
Lord of the worlds  
and become free  
from Delusion  
and Bondage.

### Verse 4 & 5

Bagawan cause of  
Aantara Srishti

#### Verse 4

- Buddhi
- Jnanam
- Asamohaha
- Kshama
- Sathyam
- Damah
- Calmness – Shama
- Sukham
- Dukham
- Bhava
- Abava

#### Verse 5

- Ahimsa
- Samata
- Tushti
- Tapah
- Danam
- Yasha
- Ayasha

### Verse 6

Bagawan cause of  
Bahya Srishti

- 7 Great Rishis
- 4 Manus born  
from Ishvara

### Verse 7

Avikampa Yoga

#### Yoga

- Ishvara creative  
power

#### Vibhuti

- Vishwarupa  
Mahima / Glory /  
Manifestation –  
(Macro + Micro)

### Verse 8 - 11

Conversion from  
Jingyasu Bakta to  
Jnani Bakta

#### Verse 8

- Source of all
- From me everything  
evolves

#### Verse 9

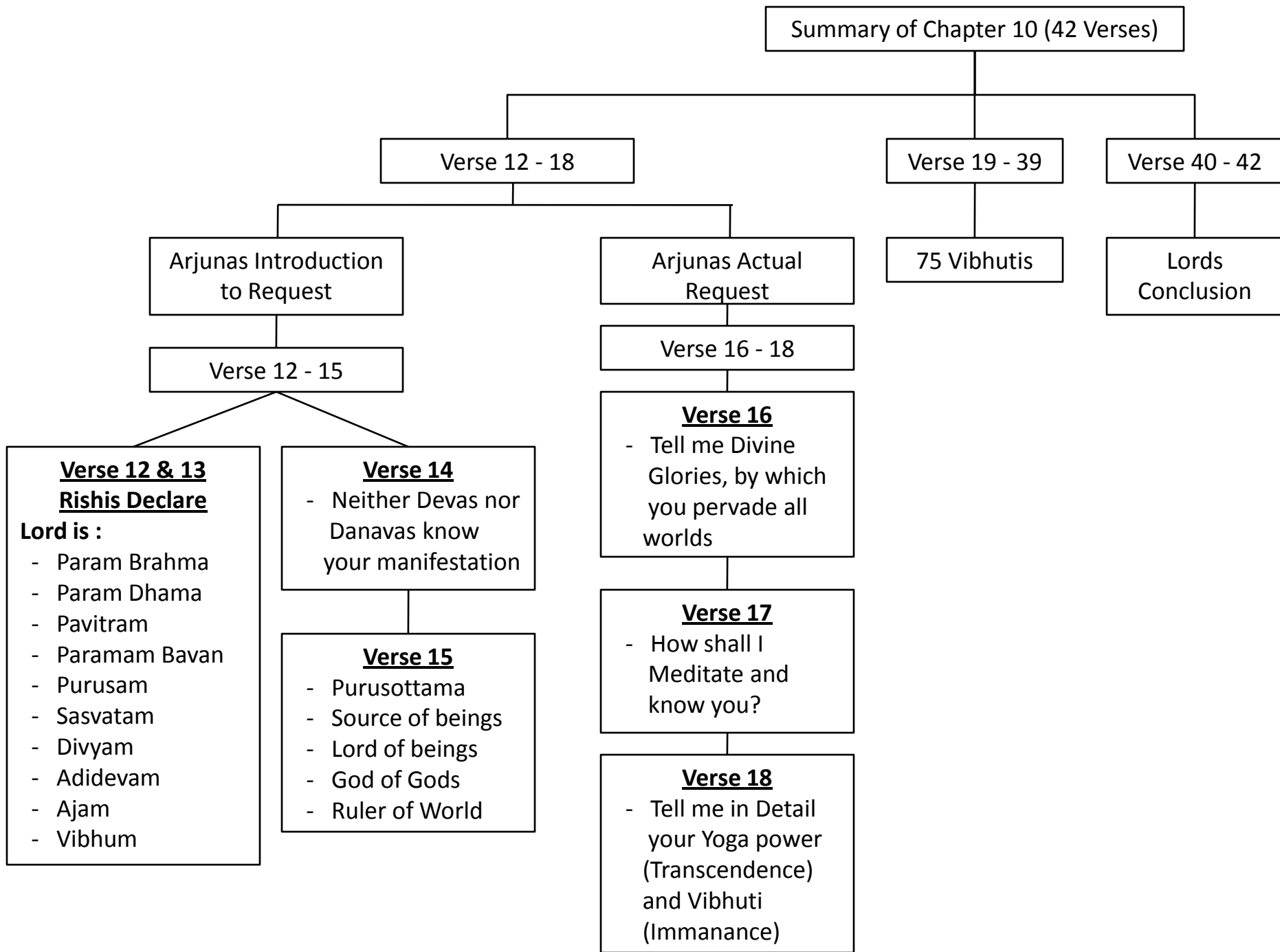
- Matchitta
- Matgatahprana  
seekers revel  
speaking of me.

#### Verse 10

- Lord gives  
Buddhi Yoga.

#### Verse 11

- Lord Destroys  
darkness of  
Ignorance by  
lamp of  
Knowledge.



Verse No.	S. No.	Among	Lord Is	Remarks
26	20	Sarva Vrksanam	Asvatthah	- Peepal tree Twing used in rituals – Most Sacred.
	21	Devarsinam	Naradah	- Divine sage Celestial by birth. Seer of hymns and Veda Mantras.
	22	Gandharvanam	Citrarathah	- Art and Music lover in the heavens.
	23	Siddhanam	Munih Kapilah	- Siddhas have extraordinary powers from birth due to Japas in previous births. Kapila Muni founder of Sankhya Philosophy.

27	24	Asvanam	Uccaihsravasam	- Lord Indras white horse born during churning of Milky Ocean by Asuras and Devas to extract Amrta. (Bagawata Purana).
	25	Gajendranam	Airavatam	- White elephant belongs to Indra Devata born during churning of Milky Ocean.
	26	Naranam	Naradhipam	- Among Human beings, the pomp and show of Kings belongs to Ishvara

Verse No.	S. No.	Among	Lord Is	Remarks
28	27	Ayudhanam	Vajram	- Indra Devatas Weapon has Tapas Shakti to annihilate Demon who is shattering peace in Heavens.
	28	Dhenunam	Kamadhuk	- Wishfulfilling Cow belonging to Sage Vasishta, yielding objects of all desires.
	29	Prajanah	Kandarpah	- Presiding Diety of Love (Ichha Shakti).
	30	Sarpanam	Vasukih	- Poisonous, long, single hooded Serpent found in Deva Loka. King of Reptiles, belongs to Lord Shiva.

29	31	Naganam	Anantah	- 1000 headed, Non poisonous, bed for Lord Vishnu.
	32	Yadasam	Varunah	- King of Water Spirits, Varuna.
	33	Pitrnam	Aryama	- King of Ancestral spirits – in Pitru Loka.
	34	Samyamatam	Yamah	- Principle of Death, powerful disciplinarian of relative world.

Verse No.	S. No.	Among	Lord Is	Remarks
30	35	<b>Daityanam</b>	<i>Prahladha</i>	- <i>Prahlada born in Asura family but Bakta of Narayana.</i>
	36	<b>Kalayatam</b>	<i>Kalah</i>	- <i>Time keeps account of Sanchita, Agami, Prarabda Karma Phalam.</i>
	37	<b>Mrganam</b>	<i>Mrgendrah</i>	- <i>Lion, King of animals, living in the forest.</i>
	38	<b>Paksinam</b>	<i>Vainateyah</i>	- <i>Garuda flies very high in the sky.</i>

31	39	<b>Pavatam</b>	<i>Pavanah</i>	- <i>Cleansing capacity in Vayu (Wind)</i>
	40	<b>Sastrabhrtam</b>	<i>Ramah</i>	- <i>Rama among wielders of weapons who could dry up the ocean with one arrow.</i>
	41	<b>Jhasanam</b>	<i>Makarah</i>	- <i>Makarah (Shark) – Large Aquatic animal among water bodies.</i>
	42	<b>Srotasam</b>	<i>Jahnavi</i>	- <i>Among rivers, Ganges, pure water, removes all sins with one dip.</i>

Verse No.	S. No.	Among	Lord Is	Remarks
32	43	Sarganam	Adih, Madhyam ca Antah	- In creation of Chetana and Achetanam, Lord is the beginning, middle and end.
	44	Vidyanam	Adhyatmaavidya	- Among all Knowledge, Lord is Atma Vidya. Explains knowledge principle not knowledge of things.
	45	Pravadatam	Vadah	- Among Vada, Jalpa, Vithanda, Lord is Vada – Logical way to discover truth.

Verse No.	S. No.	Among	Lord Is	Remarks
33	46	Aksaranam	Akarah	- “A’ Letter is in every letter.
	47	Samasikasya	Dvandvah	- Among compounds in words, Dvandah Samasa. All words equally important. Like Lord equally present in everything.
	48	Aksayah	Kalah	- Among everlasting, which does not come to an end, Lord is “Time” principle. In Paramatma no time. Lord is eternal cause of Time.
	49	Visvatomukhah	Dhata	- Among one who is all pervading with faces everywhere, Lord is Karma Phala Dhata of all beings – both Good and Bad.

Verse No.	S. No.	Among	Lord Is	Remarks
34	50	Sarvaharah	Mrtyuh	- Among one who takes away things, Lord is Death, who takes away life itself and who resolves everything into Himself.
	51	Bhavisyatam	Udbhavah	- <i>Of things to come in future, Lord is the source of future creations.</i>
	52	Narinam	Kirtih	- <i>Among words in femine Gender, Fame born of Dharma.</i>
	53		Srih	- <i>Wealth, Health, knowledge, all Desirable.</i>
	54		Vak	- <i>Pleasant, Good, Truthful, Loving words.</i>
	55		Smrtih	- <i>Capacity to Remember – Memory.</i>
	56		Medha	- <i>Capacity to perceive, retain and reflect upon knowledge comes with Smritih.</i>
	57		Dhrtih	- <i>Fortitude to face challenges, courage.</i>
	58		Kshama	- <i>Forgiveness, Praise or Censure – No elation or depression.</i>

Verse No.	S. No.	Among	Lord Is	Remarks
35	59	Samnam	Brhatsama	- Among Sama Metres, Complicated Brhatsama Metre songs.
	60	Chandasam	Gayatri	- Among Metres of Mantras, Lord is the Gayatri metre which has 3 Padas, 8 letters each, 24 letters.
	61	Masanam	Margasirsah	- Among months in Hindu calendar, "December – January" conducive for religious Activities.
	62	Rtunam	Kusumakarah	- Among seasons, Spring – with flowers festivals and celebrations.

Verse No.	S. No.	Among	Lord Is	Remarks
36	63	Chalayatham	Dyutam	- Among fraudulent activities, Gambling – Deceptive dice game.
	64	Tejasvinam	Tejah	- Brilliance in Brilliant is tapped from Atma – original source limitless in power and knowledge.
	65	Jetranam	Jayah	- Among conquerors Lord is the Victory, Success of the Successful.
	66	Vyavasayinam	Vyavasyah	- Among men of Resolution, I am the Resolve.
	67	Sattvavatam	Sattvam	- Among 3 Gunas, Lord is Sattva Guna.

37	68	Vrsninam	Vasudevah	- In Yadava family, Lord is Krishna
	69	Pandavanam	Dhananjayah	- In Pandavas, Lord is Arjuna
	70	Muninam	Vyasah	- Among Munis with capacity to think and retain, Lord is Sage Vyasa.
	71	Kavinam	Usana	- Among Seers of past, present and future, or vedic mantras, Lord is Usana, Guru of Asuras.

Verse No.	S. No.	Among	Lord Is	Remarks
38	72	<b>Damayatham</b>	Dandah	- Among disciplinarians, King, Police, President, Lord is the power to punish.
	73	<b>Jigisatam</b>	<i>Nitih</i>	- <i>Among those desirous of Victory Lord is Justice and statesmanship.</i>
	74	<b>Guhyanam</b>	<i>Maunam</i>	- <i>Among secrets, Lord is Silence – which nourishes all secrets.</i>
	75	<b>Jnanavatam</b>	<i>Jnanam</i>	- <i>Among knowers, Lord is the Svarupa “Knowledge” itself (Wisdom in the wise).</i>

# Ishvaras Vibhutis

## Related to Jiva (33)

- 1) Mind
- 2) Intelligence
- 3) One-Syllabled "OM"
- 4) The Sacrifice of silent repetition (Japa Yajna)
- 5) Science of the Self
- 6) Logic
- 7) A
- 8) Dual
- 9) Fame
- 10) Prosperity
- 11) Speech
- 12) Memory
- 13) Intelligence
- 14) Steadfastness
- 15) Forgiveness
- 16) Gayatri

- 17) Gambling
- 18) Victory
- 19) Determination
- 20) Goodness
- 21) Sceptre
- 22) Statesmanship
- 23) Silence
- 24) Knowledge
- 25) King
- 26) Usanas
- 27) Brgu
- 28) Kapila Muni
- 29) Prahalada
- 30) Rama
- 31) Vasudeva
- 32) Dhananjaya
- 33) Vyasa

## Related to Jagat (24)

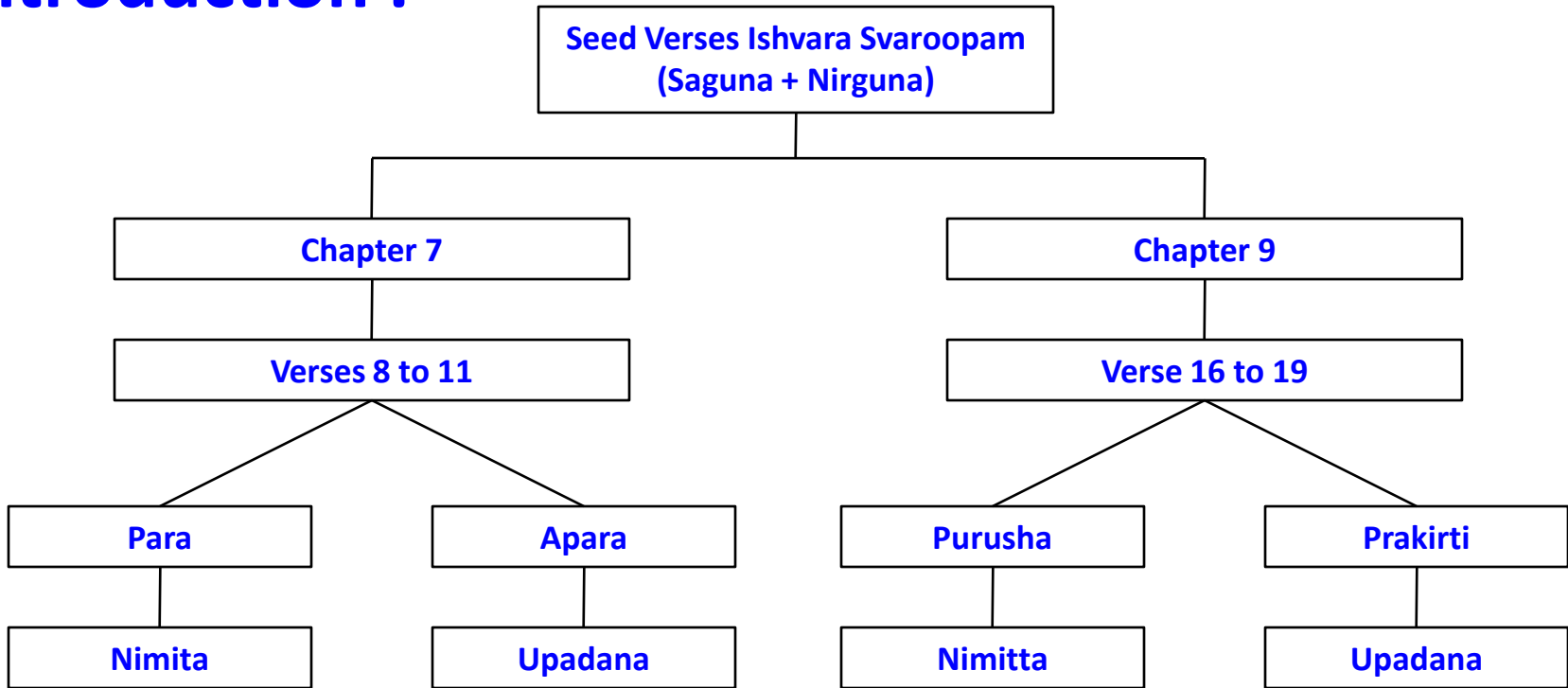
- 1) Radiant Sun
- 2) Moon
- 3) Agni
- 4) Meru
- 5) Ocean
- 6) Himalayas
- 7) Asvattha-tree
- 8) Kamadhenu
- 9) Time
- 10) Lion
- 11) Vainateya (Garuda)
- 12) Wind
- 13) Shark
- 14) Ganges
- 15) The Beginning, The Middle and the end
- 16) Inexhaustible Time
- 17) Dispenser
- 18) Margasirsa (Parts of December - January)
- 19) Flowery spring
- 20) Splendour

## Related to Other Lokas (18)

- 1) Vishnu
- 2) Marici
- 3) Vasava (Indra)
- 4) Sankara
- 5) Kubera
- 6) Brhaspati
- 7) Skanda
- 8) Narada
- 9) Citraratha
- 10) Uchchaisravas
- 11) Airavata
- 12) Vajra (Thunderbolt)
- 13) Kandarpa
- 14) Vasuki
- 15) Ananta
- 16) Varuna
- 17) Aryama
- 18) Yama

- 21) Brhatsaman
- 22) Sama Veda
- 23) Death
- 24) Source

# Introduction :

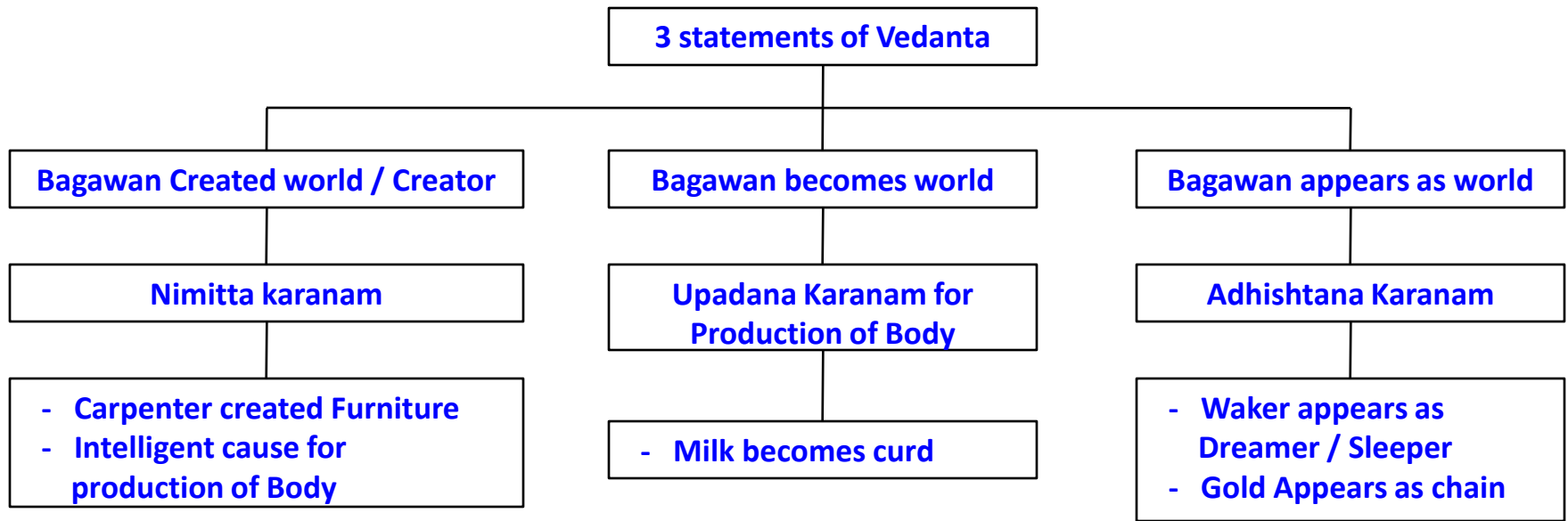



- Isvara is Jagat Karanam.
- World is Karyam – Glory – Vibhuti – of Bagawan

## What is purpose of enumeration?

- Pratikam / Symbol for realisation of Lords Glory.
- “Eshu Eshu Baveshu”
- Durvigneyatvat subtle topic – therefore repeated “Abyasa”





- Bagawan is Aadahi → In the beginning (General)
  - Karanam (Vedanta) of Brahma, Devas, Maharishis.
  - Devatas don't understand Karana Ishvara. 

## CHAPTER 10 – VERSE 1

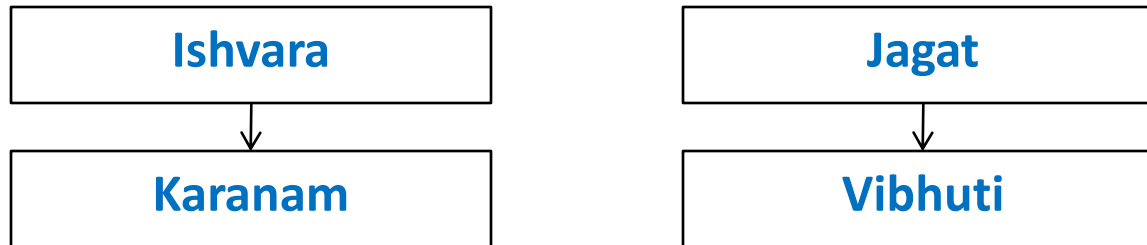
### श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।  
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०.१ ॥

Blessed Lord said, “O! Mighty armed Arjuna, for your benefit, listen again, to My Supreme words, which I will tell you, who is pleased to (by My words)”.

- I am going to repeat teaching because I am your well wisher and you are enjoying.

**Topic :**



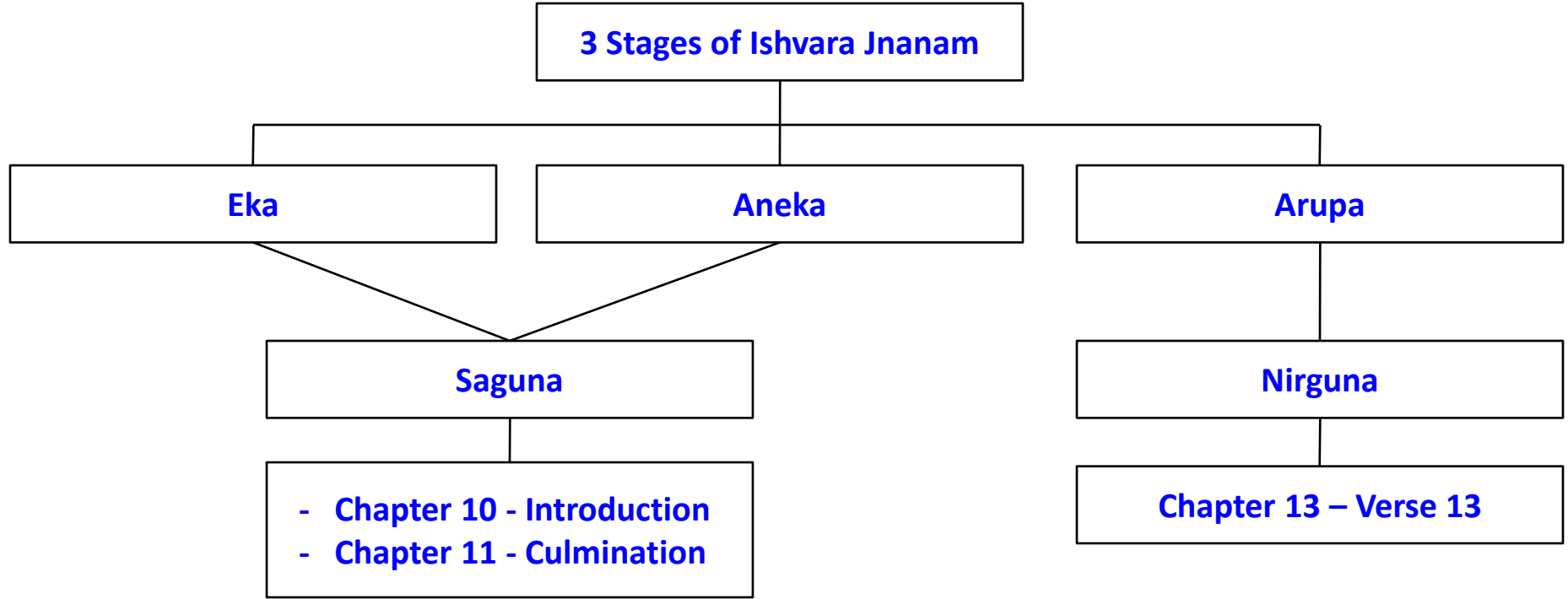
- **Why people don't see when Bagawan alone appears as world?**
  - a) Want to Die and meet Bagawan in another place.
  - b) Want to close eyes and see Bagawan inside in Meditation.
- Experience universe as Sampoorana Ishvara.
- Risis, Devas don't know me because I am both Nimitta + Upadana Karanam.
- Children can't know parents. Similarly Devas don't know Ishvara. 📖

## CHAPTER 10 – VERSE 2

न मे विदुः सुरगणाः प्रभवं न महर्षयः।  
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०.२ ॥

Lord says, “Neither the host of gods, nor the great Rishis know My origin; for, in every way, I am the source of all the Devas and the Rishis ”.

- Devas don't know Mama Prabhavam – My Omnipotence, Sovereignty over Creation. Manifestation as universe – Upadana Karanam. 📖



## Chapter 13 – Verse 13 :

*Sanskrit Vocal*

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते।  
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

*Meaning*

I will declare that which has to be “known”, knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non-being.

## CHAPTER 10 – VERSE 3


यो मामजमनादिं च वेत्ति लोकमहेश्वरम्।  
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ १०.३ ॥

Lord says, “He who knows Me as the one who is unborn (not an effect) and beginningless (not a cause), the limitless Lord of the world, he among the mortals, being no longer deluded, is released from all *punya* and *papa*”.

- One who knows me In my Nirguna Svaroopas as Adhishtana Upadana Karanam of Universe is Assamodaha bavati, Jnani bavati. He alone gets liberated.
- Vishwaroopas Ishvara Darshanam solves 90% of Samsara problem because Ahamkara + Mamakara is heavily diluted, reduced.
- I am without cause and Moola Karanam of Universe (Ajaha). Therefore don't have Janma.
- Akasha, Kala, Vayu, Hiranyagarbha are all my products.

## Who is Loka Maheshwara?

## How is Lord ultimate cause of creation?

- Lord blesses by giving existence to whole creation.
- Lord is Pada Traya Varjitam – Turiyam, Avyavahavyam, vivarta Karanam. 

## Mandukya Upanishad :

- 3<sup>rd</sup> Pada (Sleep) Karanam for 1<sup>st</sup> & 2<sup>nd</sup> waking & Dream.
- One who knows Turiya Nirguna Brahman is Sam-Mohaha Varjita (Ajnanam Varjita).

## Sarva Papaihi Pramuchyate :

- Free from Sanchita Agami, Prarabda (Mukta) 

## CHAPTER 10 – VERSE 4

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।  
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ १०.४ ॥

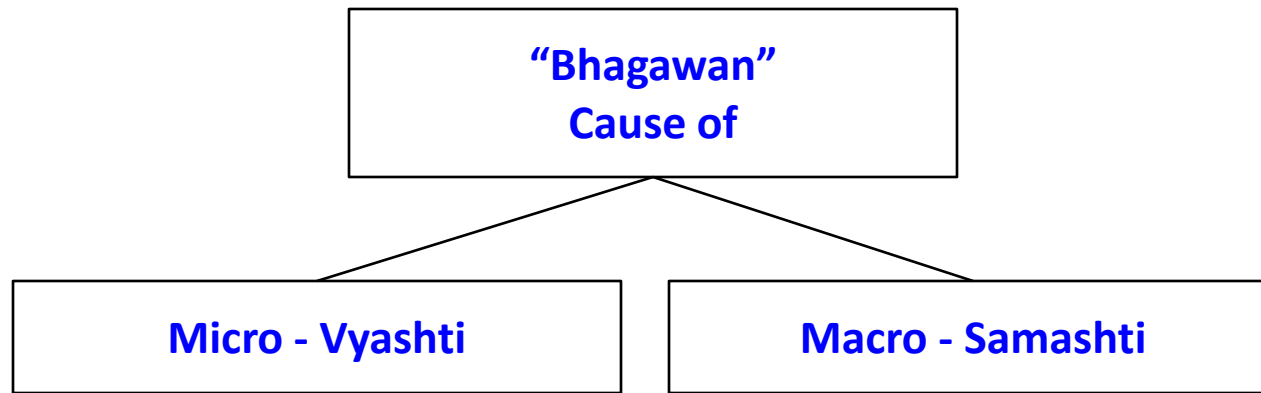
Lord says, “The capacity to understand (intellect), knowledge, freedom from delusion, forgiveness, truthfulness, self-restraint, calmness, happiness, pain, existence, non-existence, fear, and also fearlessness, and further,”

## CHAPTER 10 – VERSE 5

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।  
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ १०.५ ॥

Lord says, “Non-injury, equanimity, contentment, austerity, charity, fame, ill-fame – these many different kinds of “qualities of beings” arise from Me alone”.

- I am not only cause of external universe but cause of Internal events in the Mind / Mental condition / Emotional wants / Intellectual wants.
- Buddhi / Jnanam / Asamohaha are conditions of Antahkaranam.



### **Buddhi :**

- Intellect – Universal
- Intelligence – Special
- Capacity to understand subtle things. Grasping power.


### **Jnanam :**

- Understanding Atma - Anatma 

Buddhi	Jnanam
- Knowing capacity	- Knowing
- Capacity to understand	- Understanding process
<b>Example :</b> - Waking Capacity	<b>Example :</b> - Waking
	- Using the capacity

- Present of capacity doesn't mean presence of knowledge.

### Asammohaha :

- Absence of impulsive reaction with respect to provoking situations which should be studied before responding.
- Capacity to Deliberate is Assamohaha being mindful. 

# Rig Veda Shanti Mantra :

## Sanskrit Vocal

ॐ वाङ् मे मनसि प्रतिष्ठिता ।  
मनो मे वाचि प्रतिष्ठितम् ।  
आविराविर्म एधि ।  
वेदस्य म आणीस्थः ।  
श्रुतं मे मा प्रहासीः  
अनेनाधीतेनाहोरात्रान्सन्दधामि ।

## Transliteration

Om Vaanga Me Manasi Pratisstthitaa |  
Mano Me Vaaci Pratisstthitam |  
Aavira-Avir-Ma Edhi |  
Vedasya Ma Aanniisthah |  
Shrutam Me Maa Prahaasiih  
Anena-Adhiitena-Ahoraatraan-San-Dadhaami |

## Meaning :

- 1: Om, Let My Speech be Established in My Mind,
- 2: Let My Mind be Established in My Speech,
- 3: Let the Knowledge of the Self-Manifest Atman Grow in Me,
- 4: Let My Mind and Speech be the Support to Experience the Knowledge of the Vedas,
- 5: Let what is Heard by Me (from the Vedas) be Not a mere Appearance ...
- 6: ... but what is Gained by Studying Day and Night be Retained.

## Kshama :

- Mental equanimity / poise when scolded by someone or hit by someone or Rudely addressed.

## Chapter 2 – Verse 14 :

### *Sanskrit Vocal*

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

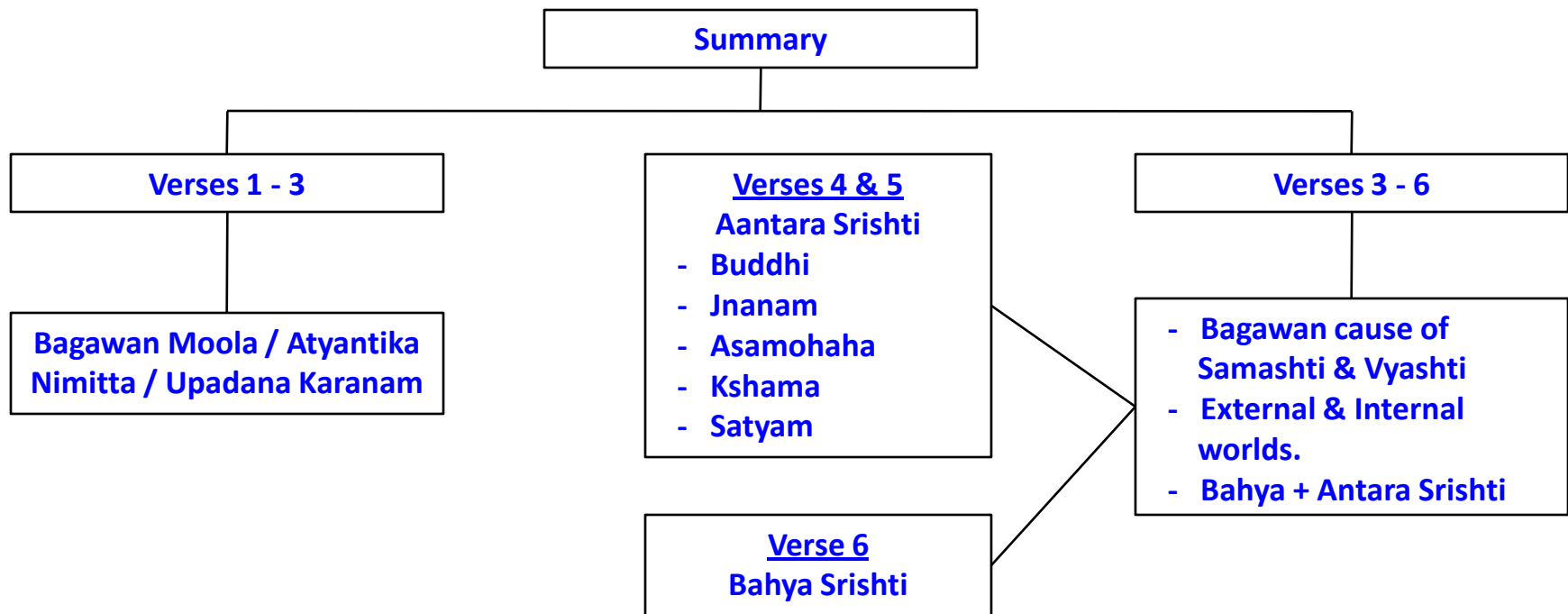
### *Meaning*

The contacts of senses with objects, O son of Kunti,  
which cause heat and cold, pleasure and pain, have  
a beginning and an end ; they are impermanent ;  
endure them bravely, O Descendant of Bharata.

## Satyam :

- Experience sharing without Additions & deletions and misrepresenting facts.





- Vak – Speech is the connecting chord for communication between 2 minds. Let minimum distortion be there.
- There are 20 interpretations of Gita.
- **Damaha** → Bahya Indriya Upasamaha.

Quietitude of restraint or Moderation of external sense organs.

Judicious usage of 5 Organs of knowledge and action.

Yukta Aharasya & Yukta Cheshtasya – Karmasu ... is Upasamaha.


## Chapter 6 – Verse 17 :

### Sanskrit Vocal

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।  
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६.१७ ॥

### Meaning

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in his exertion during his actions, who is moderate in sleep and wakefulness.


- **Shama** → Antahkaranasya Upasamaha – Moderation of thought.  
My own thought should not be allowed to overwhelm me / over power me.
- **Sukham** → Akladaha – Joy / Happiness.
- **Dukham** → Santapaha – Sorrow / Unhappiness.
- **Bhava** → Rise of all above emotions
- **Abhava** → Disappearance of all above emotions at Vyashti – Subjective level.
- **Bayam** → Trembling / Shivering.
- **Abayam** → Dhariyam, courage capacity to think of Danger without disturbance. 

## Verse 5 :

- Internal faculties and thoughts from me only.
- **Ahimsa** → Apeeda Parinanam – Minimise injuring and hurting others at thought level.
- **Samata** → Sama chittata

Equanimity, Balance of mind.

Avoidance of Violent reactions to situations.

Neutralisation, dilution, reduction of Raaga – Dvesha  
(Madhusudana Saraswati). 


## Chapter 13 – Verse 10 :

### *Sanskrit Vocal*

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु।  
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु॥ १३.१० ॥

### *Meaning*

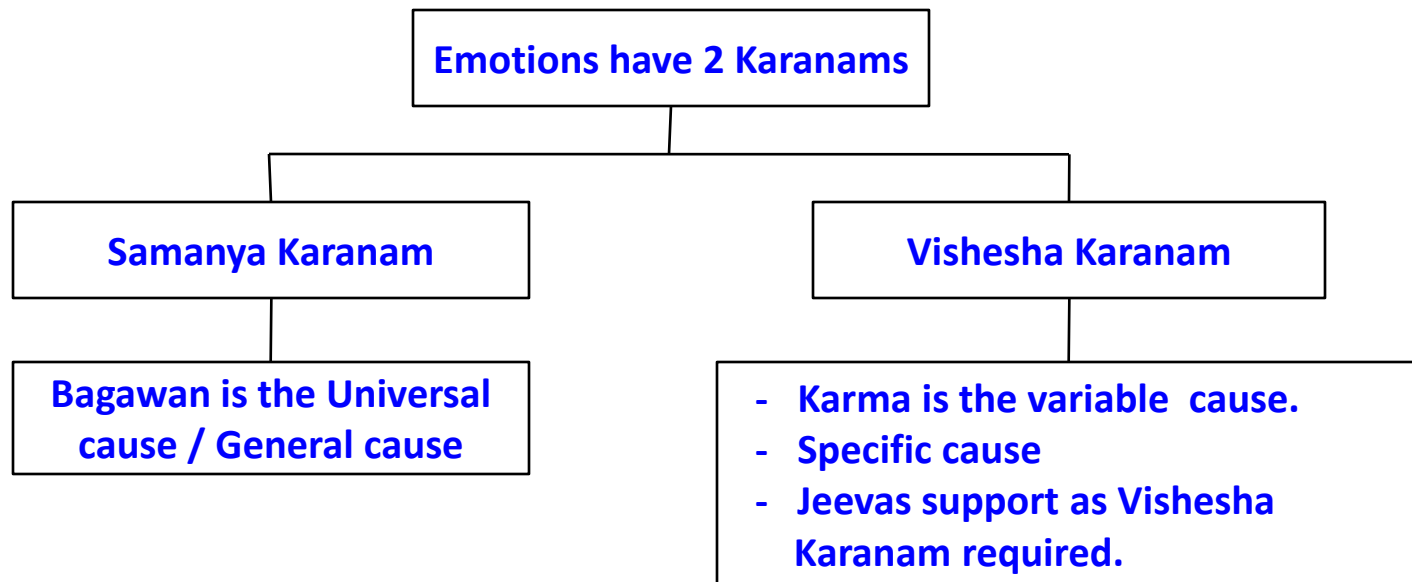
Non-attachment ; non-identification of Self with son,  
wife, home and the rest ; and constant even-  
mindedness on the attainment of the desirable and  
the undesirable....

- **Tushtahi** → Santoshaha / contentment / Joy / Happiness.  
Reduction of possessions (Aparigraha) Virtue of spiritual seeker.  
What I have is enough at present with respect to worldly possessions.  
[Say with sense of Adequacy not with heart burns].
- **Tapas** → Indriya Sayamya Purvakam.  
Restraint of sense organs and organs of action.  
Walking to Temples / fasting / without murmuring or complaint. Body language should be cheerful in Tapaha.
- **Danam** → “Samvibagaha” – Sharing tangible and intangible resources according to our capacity.
- **Yasha** → Kirti – fame born out of dharmic lifestyle and Activity.
- **Ayasha** → Akirti – ill fame, notoriety – unpopularity caused by Adharmic activity. 

- **Padarthas** → All tangible, intangible emotions are Karya Padarthas generated by the Lord only.
- **Bhava – Butanam** → All the emotions belong to bhutas – living beings only. Panchabutas – 5 elements are inert.
- **Bavanti** → Originate, born out of Lord.
- **Prithakvidhaah** → Variety of emotions.

### Shankara Adds :

- “Sva Karma Anusarena”
- Bagawan is not partial in giving Good / Bad emotions. 📖




## Corollary No. 1 :

- For Srishti – Creation – Both Samanya and Vishesha Karanams important (Ishvara + Jeeva)

## Corollary No. 2 :

- Jiva Srishti is not there because there is no Vishesha Karanam for Srishti of Jeeva.
- Jiva is Anaadi – beginningless.
- Jiva is Chaitanyam + Anaadi Kala Shariram.
- Jiva Srishti is Mithya, an appearance based on Karma.
- Lord in the form of consciousness is samanya Karanam illumining all emotions but Asanga – not involved.

Bagawan	Jeeva
- Intelligent cause as Samanya Karanam “Satchit Ananda”	- Material cause representing Karma.

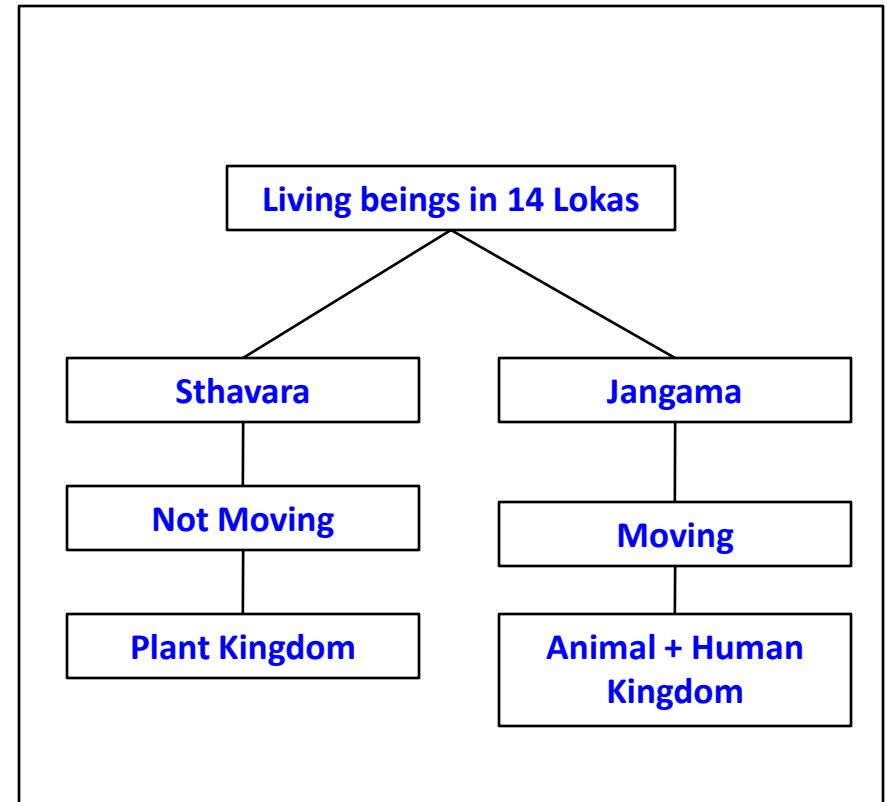
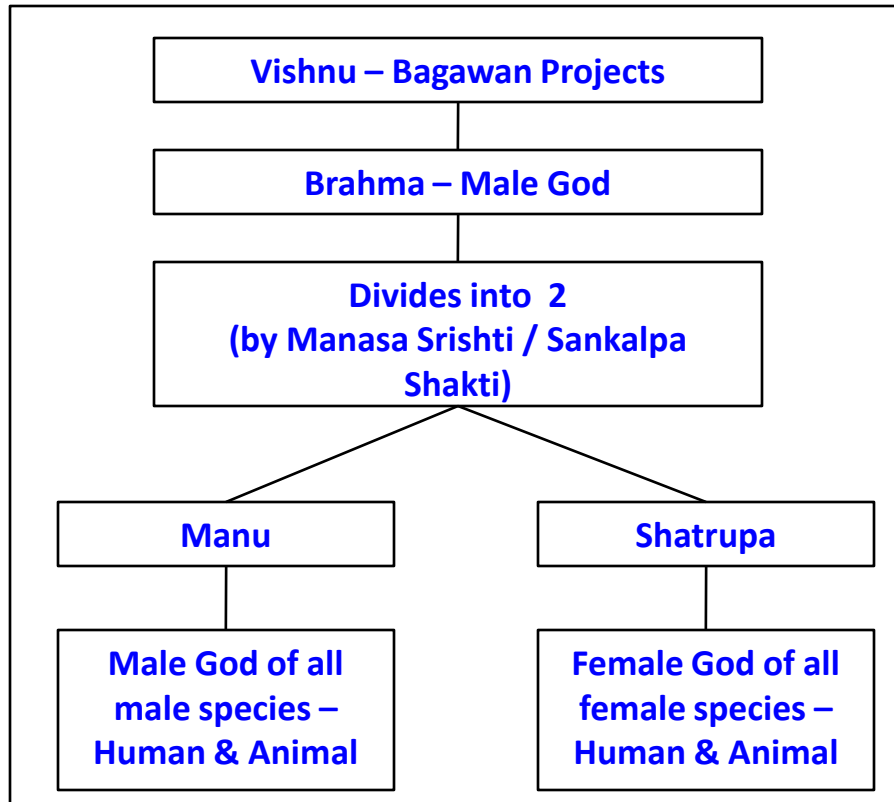
- External world & Internal world both are products – Karyam of Bagawan based on Karmas of Jeevas. 


## CHAPTER 10 – VERSE 6

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।  
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ १०.६ ॥

Lord says, “The seven great Rishis, the ancient four and as well as the Manus, possessed of power like Me were born of (My) mind; from them are these creatures in the world, (originated and sustained) ”.

- Brihardanyaka Upanishad – Chapter 1 – Section 4.



- 7 Maharishis + 4 Manus (Prominent creators)
- Rishis + Manus constantly meditate on Ishvara and Develop power to create by mere Sankalpa Shakti.
- In this verse Bagawan says I am cause of external universe. 

## CHAPTER 10 – VERSE 7

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।  
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ १०.७ ॥

Lord says, “The one who know these many fold manifestaton of Mine (Macrocosm) and this Yoga Power of Mine in reality (microcosm), he is endowed with unshaken vision. There is no doubt about this ”.

- Every special Seeker should now :

Yoga	Vibhuti
Ishvaras creative power	Vishwarupa Mahima / Glory

- Eka Rupa Bakta should become Vishwaroopa Bakta
- Intermediate stage before Aham Brahma Asmi Jnanam.
- Go beyond Vishnu / shiva form and come to Vishvaroopa Ishvara where both Vishnu + Shiva forms included.
- In Verse 4, 5, 6, Ishvara is both Nimitta and Upadana Karanam of External world and Internal world.

### Corollary :

- Karanam alone Manifests as Karyam. Karyam doesn't exist separately independent of Karnam.
- Ishvara alone manifests as Ishvara. Universe doesn't exist independent of Ishvara. 📖

## Vibhuti Darshanam :

- Look at Universe as Manifestation of Lord.

## What is Benefit of Vibhuti Darshanam?

- Enhances Sadhana Chatushtaya Sampatti

Reduces Aham – Mama Kara and Raaga – Dvesha. Can't claim anything my own.

- Can't hate anything (No Dvesha).

This alone is called Sadhana Chatushtaya Sampatti refinement. It can't give Moksha.

It is Saguna Ishvara Darshanam with Bheda. Bagawan is whole and I am part of Total. Retains Bheda Bavana.

Nirguna Abheda Darshanam is called Avikampa Yoga 

## CHAPTER 10 – VERSE 8

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।  
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०.८ ॥

Lord says, “I am creator of everything, and because of Me everything is sustained. Understanding thus, the wise men endowed with vision gain Me”.

## How Vishwaroopa Bakta will become Advaita Jnani with grace of Lord?

- Avikampa yoga called Buddhi yoga in Verse 10.
- Budaha – not Advaita Jnani. Has Tat Padartha Paroksha Jnanam not Aparoksha Jnanam.
- Tvam Padartha Aikya Jnanam is not there.

**Verse 8 :**


### What is Awareness of Vishwaroopa Bakta?

#### a) Aham Sarvasya Prabavaha...

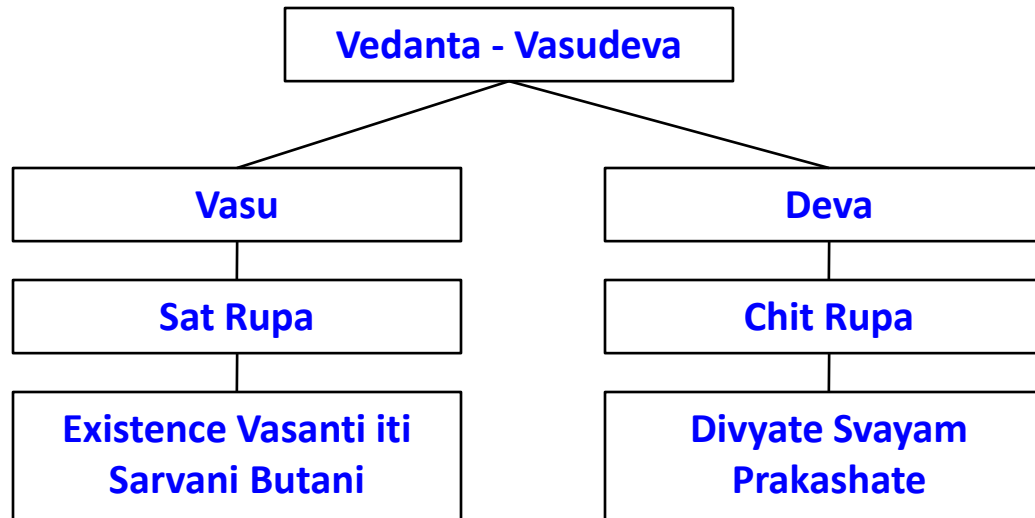
Ishvara source of Good and Bad experiences of Mine.

#### b) Matah Sarvam Pravartate...

Ishvara is Samanya Karanam of Universe.

- Every experience emerges from “Samanya Karanam” Ishvara. I can’t reject good or bad experiences. Accept with Prasada Bavana. Mind disturbed because of non-acceptance of choiceless facts. Accept and not react. 






### **Sarvasya Jagata Pravaha :**


- I am Karanam of Jagat.

### **Matta Eva :**

- From me alone entire creation emerges.

### **What type of Jagat emerges?**

- “Kriya Phalam Upa Bogaha”
- Universe which is object of experience of Karma phalam of jeevas (exists for sometime & perishes)
- If No Jeevas, No Karmas and world will have no purpose. 

- Bagawan has no Punya Papam, doesn't need world.
- Jagat – Inert. No Punya Papam.
- Experiences happen because of my presence. This is constant Vishwa Rupa Awareness of a Bakta.
- Bakta keeps in mind and worships (Kahika Puja + Manasa Dhyanam)
- Buddhi small – Awareness of all. Worship small Shiva Linga – Bavana of all. Understand Ishvara Tattvam of samanya Karanam. Tat Pada Lakshyartha Nirguna Brahman – Vivarta Upadana Karanam of Universe.  
(At this moment Bakta knows Brahman Satyam – Jagan Mithya. But not Aikya Jnanam – Jeevo Braheiva Naparaha).
- Tat Satyam Aham Asmi – Aparoksha Jnanam not there.
- Bava Samanvita – Has deep desire for Aparoksha Jnanam – becomes Jingyasu – Bakta.
- All will say – “Brahman is Jagat Karanam.”
- None will accept – “I am cause of Universe”
- Jingyasu Bakta has desire for Jnanam to understand “I am cause of the entire Universe”. 

- Bava Samanvita- Endowed with deep desire for Mahavakya Jnanam.

## Verses 8 – 11 :

- How Vishwarupa Baktas get converted to Jivatma Paramatma Aikya Jnani's.
- Vishwarupa Bakta knows Bagawan is Nimitta, Upadana Karanam of Universe. Entire creation is Manifestation of Lord. Has expanded mind, has values. Has Ahamkara Mamakara Diluted.
- Doesn't claim Ishvara and I are one and same intrinsically.
- **I can easily claim** : Ishvara is everything. Have no courage or Jnanam to say – “I am everything”.
- Therefore knowledge is incomplete. Requires Aikya Jnanm which is gained by 2 factors.
  - a) Self effort – Study, Sravanam, Mananam, Ninidhyasanam (Uddaret chapter – 6)
  - b) Ishvara Anugraha / Grace.


## Verses 8 – 11 : Important

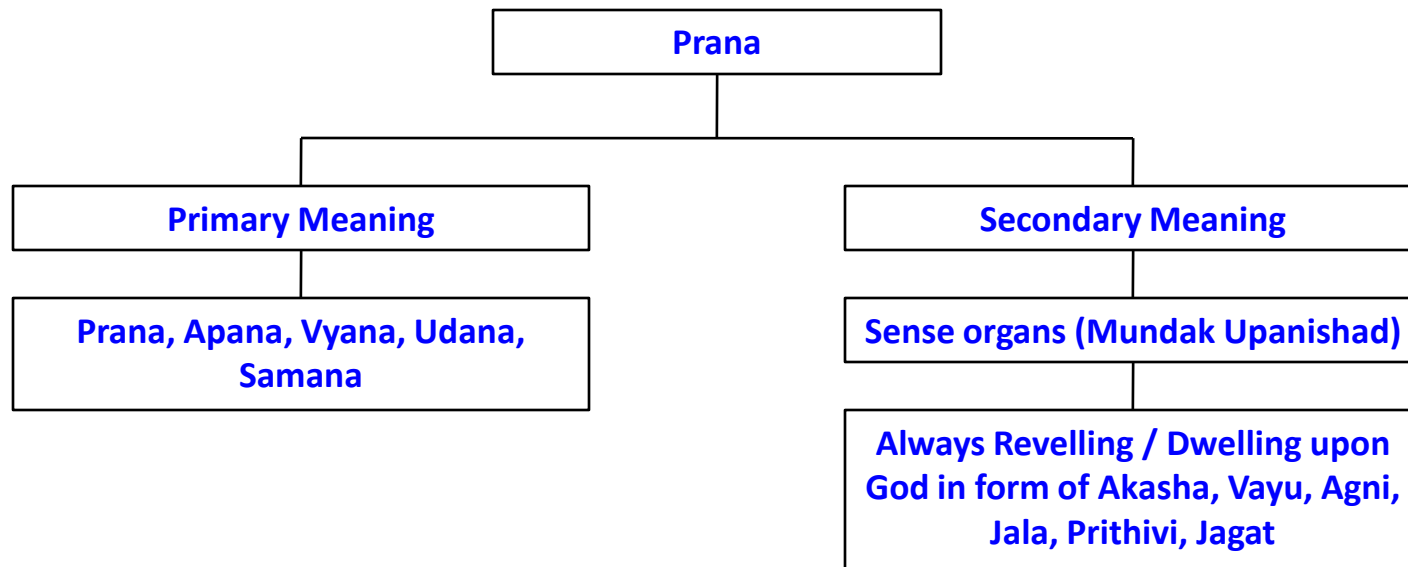
- Conversion from Jingyasu Bakta to Jnani Bakta. 

## CHAPTER 10 – VERSE 9

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्।  
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ १०.९ ॥


Lord says, “Those whose minds are wholly resting in Me, whose living is resolved in Me, teaching one another and always talking about Me, they are (always) satisfied and they revel (always) ”.

- Vishvaroopā Bakta of Chapter 10 is Karma Yogi of chapter 3.
- Without Vishwaroopā Darshanam, Real Karma Yoga is not possible.
- Vishwaroopā Baktas lifestyle – always thinks of Lord. Sense organs indulging in Lord only.
- Matgatah Prana – Prana means sense organs.
- Not looking 24 hours at Bagawan picture / Idol....
- Bakta involved in Vyavahara.
- Whatever sense organs perceive considers it as Ishvara Darshanam.
- Looking at world as world one will tend to escape.
- Looking at world as God... Life is a blessing for experiencing Bagawan all the time.
- Matchitta – Mind in the Lord always.
- Jagat Darshanam by attitudinal change is converted to Ishvara Darshanam.
- Divinisation of world whatever sense organs perceive. 

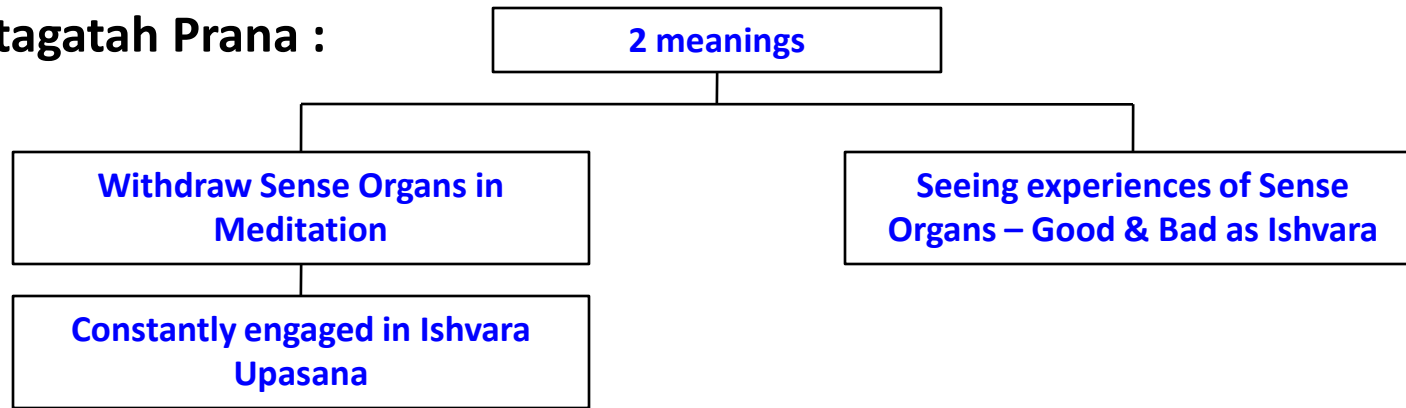


- Matagatah Prana – Vishwaroopa Baktaas whose entire life is dedicated to serve and attain God.
- God in means & end.
- God is way & Goal.

### Verse 9 :

- Glory of Vishwaroopa Bakta.
- Matchitta - Keeps me in their mind all the time.
- **Vedantin** : Moksha Goal is Baktas Goal of Bagawan. 

## Matagatah Prana :



- Bodhayantaha – Share knowledge with others.
- Transcend finite God principle / relative greatness of Shiva or Vishnu....
- Use it as symbol to represent totality. Share & enjoy with other Vishwaroopa Baktaas.

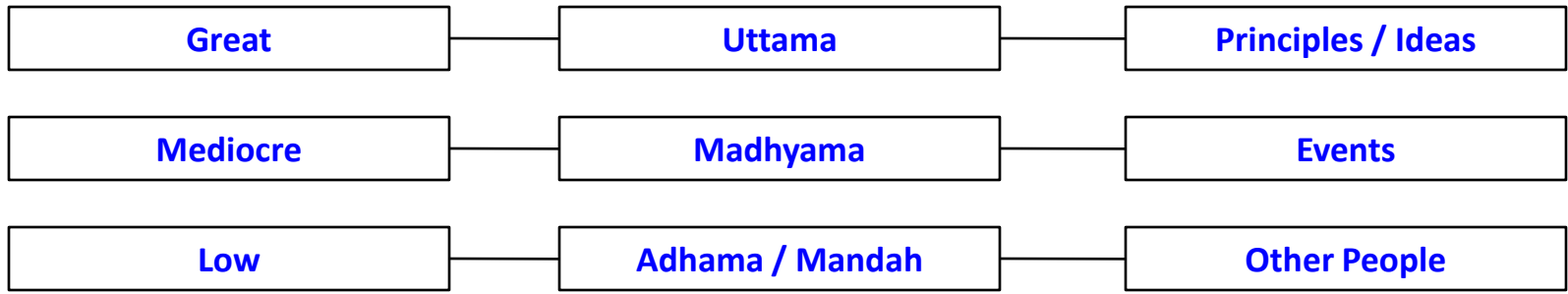
## 6 Glories of Bagawan :

- |              |                         |
|--------------|-------------------------|
| 1) Jnanam    | → Omniscient            |
| 2) Balam     | → Omnipotent / Strength |
| 3) Veeryam   | → Skill                 |
| 4) Yasha     | → Fame                  |
| 5) Vairagyam | → Detachment            |

- 6 Virtues together in infinite measure called Bagawan.



## Discuss



- Rathihi – Thrilled / Joy when 2 seekers discussing / Sharing ideas. 

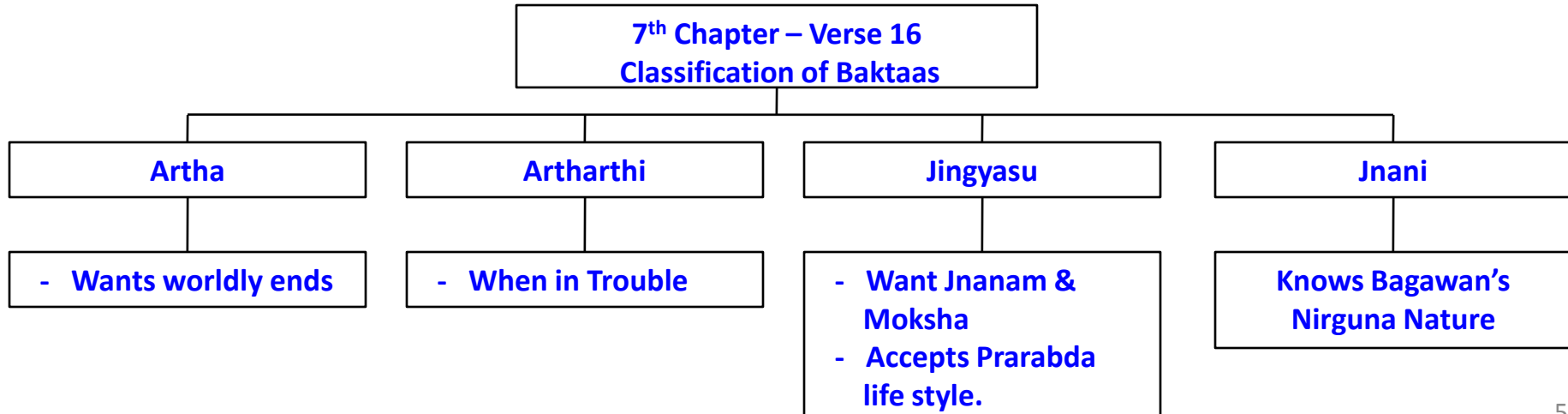
## Chapter 7 – Verse 16 :

### *Sanskrit Vocal*

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।  
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७.१६ ॥


### *Meaning*

Four kinds of virtuous men worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O Bes among the Bharatas.



- Verse 8 + 9 – describes mindset of Bakta's.
- How Bagawan responds to their Bakti?

### **Verse 9 :**

- Matchitta, Matprana, Bodhayanta Prasparam.
- 2 conditions – they should be
  - Vishvaroopo Bakta
  - Jingyasu Baktaa (Not Artha / Artharthi).
- Jivatma Paramatma Aikyam is mentioned here. 

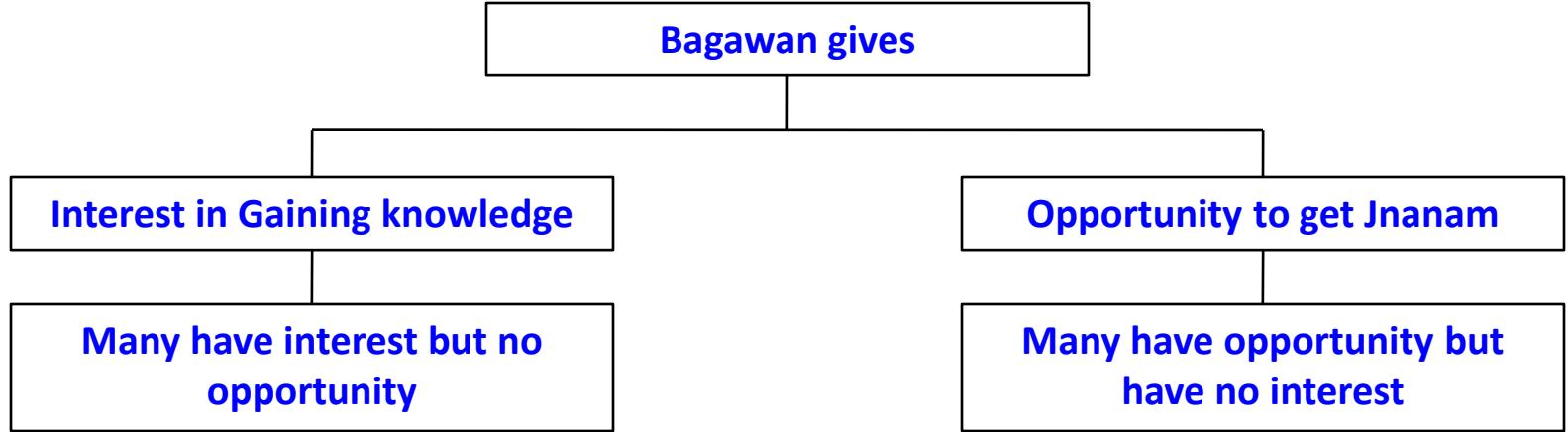
## CHAPTER 10 – VERSE 10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०.१० ॥

Lord says, “For those who are always committed to Me, seeking Me with love, I give that vision (Yoga of discrimination) whereby they reach Me”

## Verse 10 :

- Buddhi Yoga Dadami means :



- Satatam – means Nityam
- This sloka similar to Pratyabigya Sloka. 

## Chapter 9 – Verse 22 :


### *Sanskrit Vocal*

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

### *Meaning*

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (Yoga) by them, and preserve for them what they already possess (Ksema).

## Jingyasu Baktas :

- Have Vairagyam with respect to finite goals of life Dharma, Artha, Kama.
- Vairagyam towards Preyas Interested in Sreyas. (Katho Upanishad).
- Have Viveka, Vairagyam, Sadhana Chatushtaya Sampatti.
- Knowing the Nirguna Brahman, One renounces desire for Putra, Vitta, Loka.
- Kahola Brahmanam Brihardanyaka Upanishad. 

## Brihardanyaka Upanishad : 3 – 5 – 1

### Sanskrit Vocal

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ ; याज्ञवल्क्येति  
होषाच, यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं  
मे व्याचक्ष्वेति ; एष त आत्मा सर्वान्तरः । कतमो  
याज्ञवल्क्य सर्वान्तरः ? योऽशनायापिपासे शोकं मोहं  
जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणाः  
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ  
मिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या  
वित्तैषणा सा लोकैषणा, उमे ह्येते एषणे एव भवतः ।  
तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् ।  
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं  
च निर्विद्याथ ब्राह्मणः ; स ब्राह्मणः केन स्यात् ? येन  
स्यात्तेनेदृश एव, अतोऽन्यदार्तम् । ततो ह कहोलः कौषी-  
तकेय उपरराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

### Transliteration

atha hainaṁ kaholaḥ kauṣītakeyaḥ papraccha  
yājñavalkyēti hovāca  
yadeva sāksādaparokṣādbrahma ya ātmā  
sarvāntaras taṁ me vyācakṣvety  
eṣa ta ātmā sarvāntaraḥ  
katamo yājñavalkya sarvāntaro  
yo'śanāyāpipāse śokaṁ moham jarāṁ  
mrityumatyety  
etaṁ vai tamātmānaṁ viditvā  
brāhmaṇāḥ putraīṣaṇāyāśca vittaīṣaṇāyāśca  
lokaīṣaṇāyāśca vyutthāyātha bhikṣācāryaṁ caranti  
yā hyeva putraīṣaṇā sā vittaīṣaṇā  
yā vittaīṣaṇā sā lokaīṣaṇobhe hyete eṣaṇe eva  
bhavatas  
tasmādbrahmaṇaḥ pāṇḍityaṁ nirvidya  
bālyena tiṣṭhāset  
bālyam ca pāṇḍityaṁ ca nirvidyātha munir  
amaunaṁ ca maunaṁ ca nirvidyātha brāhmaṇaḥ  
sa brāhmaṇaḥ kena syāt yena syāt  
tenedṛśa evāto'nyadārtam  
ya evaṁ veda evāto'nyadārtam  
tato ha kaholaḥ kauṣītakeya upararāma


## Meaning

*Then Kahola, the son of Kusitaka, asked him. 'Yajnavalkya,' said he, 'explain to me the Brahman that is immediate and direct - the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yajna-valkya?' 'That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge ; having known all about this strength as well as scholarship, he becomes meditative ; having known all about both meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.' Thereupon Kahola, the son of Kusitaka, kept silent.*

## Bajatam :

- Does Pancha Maha Yagna which takes care of Pramata (Student).
- Vedanta takes care of Pramanam.

## Preethi Purvakam :

- Love for God as Destination.
- Avyabicharini / Ananya Jingyasu / Nishkama Bakti.
- Aartha Baktas have love for God as means and end to solve family problems.
- Bagawan is means & end. 

## CHAPTER 10 – VERSE 11

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।  
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०.११ ॥

Lord says, “Out of mere compassion for them, I dwelling within their heart (mind), destroy the delusion born out of ignorance by the shining lamp of knowledge”.

## Shankaras 2 questions – Kimartham :

- 1) For what purpose do you Bless Baktas with Buddhi Yoga?
- 2) By buddhi Yoga, Bakta reaches Bagawan. Therefore obstacle between Bagawan and Bakta is removed.

What hurdle is removed by Buddhi Yoga which stands as an obstacle between Bakta and Bagawan?

### Answer in Verse 11 :

- 1) My compassion (Anukam = Partham) for Baktas suffering in ocean of Samsara is the purpose for which Lord Blesses Baktaas.
- 2) Hurdle is Tamaha.
  - Notion I am different from Bagawan is the Hurdle.
  - Jnanam = Lamp of knowledge.
  - Bagawan removes Moola Avidya Tamaha in the mind of Jingyasu Baktas.
  - Out of Moola Avidya, Adhyasa – Mithya Pratyaya misconceptions – Aham Karta / Bokta / Pramata / Ahamkara born this is called Moha Andahkaranam

## Madhusudan Saraswati

Knowledge	Lamp
<ul style="list-style-type: none"> <li>- Removes ignorance which covers object.</li> <li>- Both remove Veils objects</li> </ul>	<ul style="list-style-type: none"> <li>- Removes Darkness which covers objects.</li> </ul>
<ul style="list-style-type: none"> <li>- Do not depend on 2<sup>nd</sup> knowledge</li> </ul>	<ul style="list-style-type: none"> <li>- Does not depend on 2<sup>nd</sup> Lamp.</li> </ul>
<ul style="list-style-type: none"> <li>- For knowledge to rise Chitta Shudhi, Ekagrata, Shastra Pramanam, Guru – many factors required.</li> </ul>	<ul style="list-style-type: none"> <li>- Dependent for Rising - Wick, oil, Holder, Match stick required.</li> </ul>
<ul style="list-style-type: none"> <li>- To remove ignorance it Doesn't depend on any factor</li> </ul>	<ul style="list-style-type: none"> <li>- Removes Darkness without any factors.</li> </ul>
<ul style="list-style-type: none"> <li>- Independent for its functioning</li> </ul>	<ul style="list-style-type: none"> <li>- Functions independently</li> </ul>


- Bagawan removes Moola Avidya Tamaha in the mind of Jingyasu Baktas.
- Out of Moola Avidya, Adhyasa – Mithya Pratyaya misconceptions – Aham Karta / Bokta / Pramata / Ahamkara born this is called Moha Andahkaranam


- Darkness of Moha and delusion – Tamaha. This delusion and ignorance Bagawan will destroy.

(Ajnanam Janya Tamaha also Destroyed)


- How Bagawan destroys this?

### **Atmano Bavaha :**

- In Baktas own mind / Antahkaranam Ashaya – with Aham Brahmakara Vritti.
- Thought that Rises in the mind when I listen to Mahavakya.
- Vishwaroopa Baktas will be given opportunity and desire to study scriptures. True love for God will be generated and they will study Mahavakyam which produces Aham Brahma Asmi Vritti.
- Bagawan says I am located in Akhandakara Vritti. It means what?
- Vritti serves as a Reflecting Medium, Mind serves as a Reflecting Medium.
- In the Vritti Bagawan is original consciousness. Bimba Chaitanyam reflected in Vritti.
- Vritti is therefore called Pratibimba chaitanyam.
- Bagawan is in the form of Reflected consciousness. 

- When Jada Vritti is associated with Reflected consciousness it becomes Jnanam – knowledge.
- Jnanam destroys Agyanam.
- Mix of thought vritti + reflected consciousness is called Jnana Deepaha.
- Bagawan Blesses Vishwaroopa Jingyasu Baktaas with Advaita Jnanam which will destroy ignorance and ignorance caused Samsara.
- To communicate this idea Self knowledge (Jnanam) is compared to Deepa (Lamp) 10 Similarities. 


S. No.	Deepa	Jnanam
1.	Protected Enclosure	- Vairagyam (Detachment)
2.	Oil Holder – Vessel	- Mind
3.	Oil	- Ishvara Prasada – grace of Lord.
4.	Vick	- Prajya – intelligence. - Mind should have intelligence.
5.	Deepa – Flame – Lamp – Light	- Brahmakara Vritti - Viveka Pratyaya Akhandakara Vritti

S. No.	Deepa	Jnanam
6.	Brilliance / Glow	<ul style="list-style-type: none"> <li>- Pratibimba Chaitanyam formed in Vritti</li> <li>- Samyak Darshanam</li> <li>- Hero</li> <li>- Vritti Pratibimba Chaitanyam</li> </ul>
7.	Favourable Air / Oxygen	<ul style="list-style-type: none"> <li>- Jingyasa, Love for God, Abinivesha, Intense Yearning for knowledge of Bagawan.</li> </ul>
8.	Freedom from unfavourable wind	<ul style="list-style-type: none"> <li>- Raga / Dvesha / Kama / Krodha / must be Driven away.</li> <li>- Vairagyam enclosure (Detachment) protects one from Raga / Dvesha.</li> </ul>
9.	Refinement of Vick Vick Soaked in oil + Sharpened (Abinivesha) <ul style="list-style-type: none"> <li>- Powdered with camphor</li> <li>- Ready to Glow</li> </ul>	<ul style="list-style-type: none"> <li>- Refinement of Values – Shanti, Dama, Kshama, etc.,</li> <li>- Brahmacharya Aadhi Sadhanam</li> <li>- Sravanam, Mananam, Nididhyasanam.</li> <li>- Developing / Tending intelligence.</li> <li>- Chitta Eka grata</li> <li>- Intelligence Vick should be soaked in spiritual yearning</li> <li>- Arrow sharpened. </li> </ul>

S. No.	Deepa	Jnanam
10.	Lighting Lamp - Glow comes and room visible.	<ul style="list-style-type: none"> <li>- Vichara process of generating Viveka Pratyaya</li> <li>- Bakti Prasada, Sneha – Devotion</li> <li>- Akhandakara Vritti comes and Glow produced called pratibimba Chaitanyam which destroys Darkness of ignorance and world is perceived.</li> </ul>

- Glow is ones own real nature placed in the inner equipment, full of detachment and shedding the light of true perception. Light of Jnanam / Conciousness in Born out of concentration and Detachment from intellect with winds of Raaga / Dvesha.
- In the mind is the intelligence.

### What type of intelligence? Antahkaranam?

- With Protected enclosure detached from all issues / problems. Vairagyam is the invisible enclosure.
- Unfavourable winds are Raaga, Dvesha, Kama, Krodha, etc.,
- Lord Blesses Jingyasu Baktas with Advaita Jnanam which destroys ignorance and ignorance caused samsara. 

- ✓ Mind is turned away from sensory world. Lamp is protected in that enclosure.
- ✓ By long practice of Sravanam (Spark), Mananam (Flame), Nididhyasanam (Conflagration) of Atma Vichara, the lighting process takes place. 📖

## Kaivalyo Upanishad : I – I – II

### Sanskrit Vocal

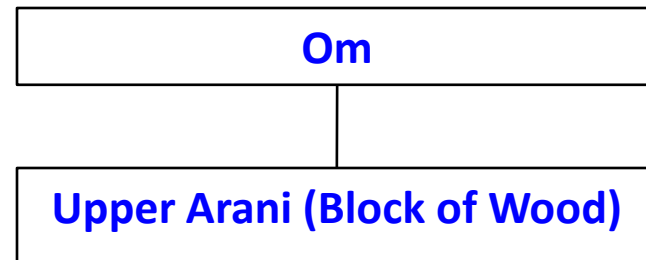
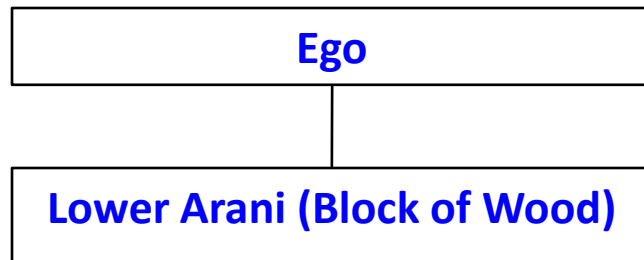
आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम्। ज्ञाननिर्मथनाभ्यासात्पाशं दहति  
पण्डितः ॥ ११ ॥

### Transliteration

ātmānamaraṇiṁ kṛtvā praṇavaṁ cottarāraṇim  
jñānanirmathanābhyāsātpāśaṁ dahati paṇḍitaḥ || 11 ||

### Meaning

By making the individual I-sense as the lower sacrificial block of wood and brahman as the upper block of wood, and (as though) repeatedly churning by the rod of contemplative inquiry, the wise burns all bondage as a result of knowledge obtained by the churning.




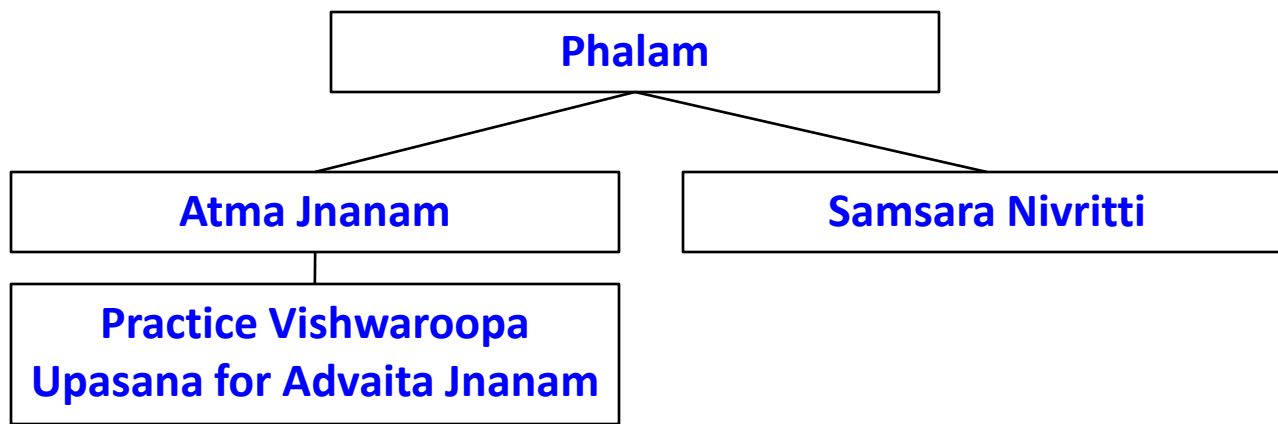
- By repeated churning of knowledge, wise Man burns all the chords of his Bondage.
- Sanchita, Prarabda, Agami Karmas Burnt.
- Right understanding is Glow of Viveka Pratyaya.
- Internal Darkness of Tamaha is Destroyed.

### What possesses the Glow?

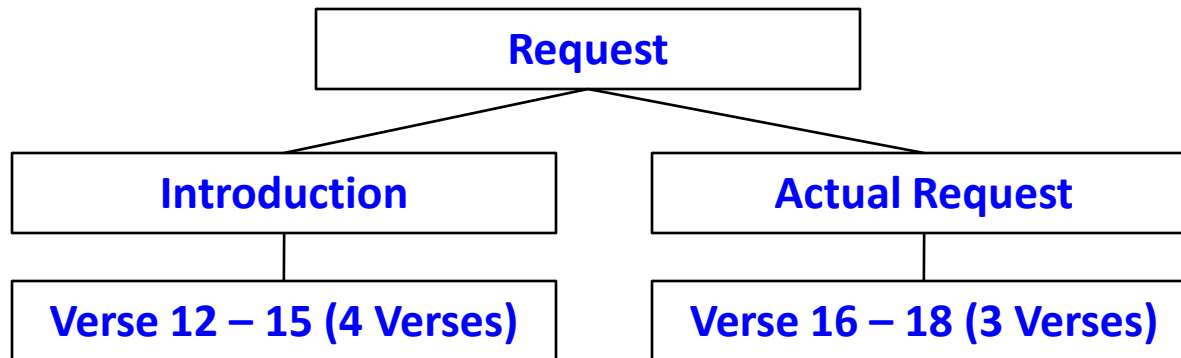
- “Antahkarana Vritti”.


### Verses 1 – 11 :

- Summary of entire Chapter – 10 & Chapter 11 & Essence of 700 verses of Gita.
- I am Jagat Karanam. I alone generate internal world of emotions as well as external world.
- Since I am Karanam, I alone am in the form of internal and external world. 




- For Vishwaroopa Upasana / Dhyanam Arjuna wants appropriate symbol / Alambanam. Dhyanam is meant for Nirguna Jnanam.



- Every Alambanam / symbol for Vishwaroopa Dhyanam is called Vibhuti.
- Symbols / Ishvara Vibhutis - Himalyas, Ganga, Cow, Intelligence.
- Having heard Bagawans creative power (Yoga) and Bagawans Manifestation (Vibhuti) Arjuna made a Request / Prayer. 

## 1<sup>st</sup> Glories enumerated :

Bagawan has 2 forms	
- Saguna	- Nirguna
- Sophadika	- Nir-Upadhika
- Savishesha	- Nir – Vishesha
- Apra	- Para 

## CHAPTER 10 – VERSE 12

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान्।  
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १०.१२ ॥

Arjuna said, “O! Revered one, you are the limitless Brahman, the Supreme Abode, the most purifying, the Eternal being, divine, the source of all gods, and all pervasive, ...”.

## CHAPTER 10 – VERSE 13

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।  
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १०.१३ ॥

Arjuna says, “All the Rishis including Narada, the sage among gods, Asita, Devala and Vyasa talk of you as ..., and indeed you yourself tell me so”.

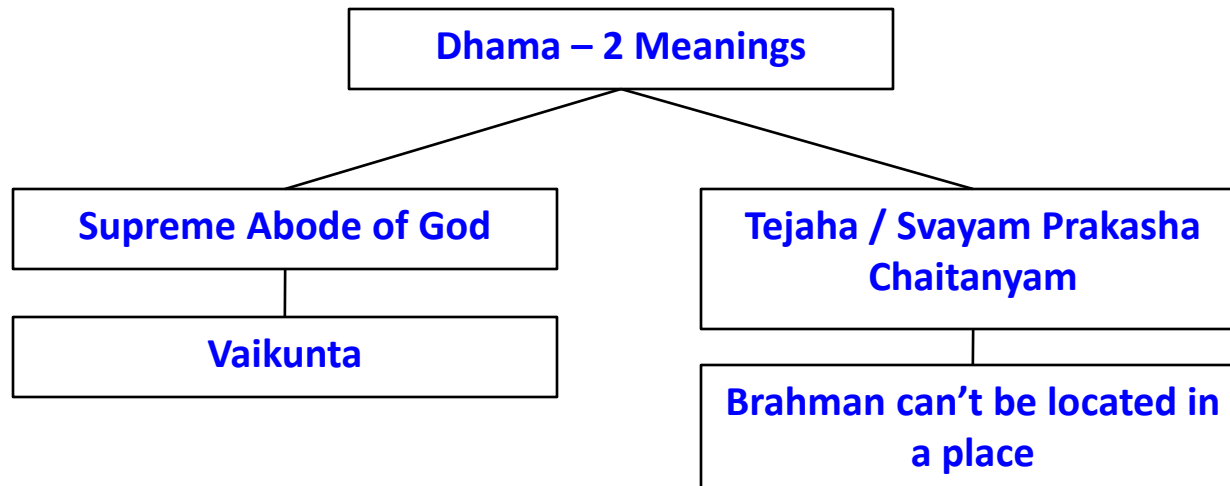
## Verse 12 :

- This verse describes Para / Apara Prakirti of Lord.

### 1) Param Brahmatma :

- Oh! Krishna You are not charioteer. Krishna subject to Birth and death but Nirguna Brahman.
- Param stands for Karya – Karana Vilakshana Turiyam.
- Brahmatma indicates Jivatma ; Paramatma Aikyam – oneness.

### 2) Param Dhama:



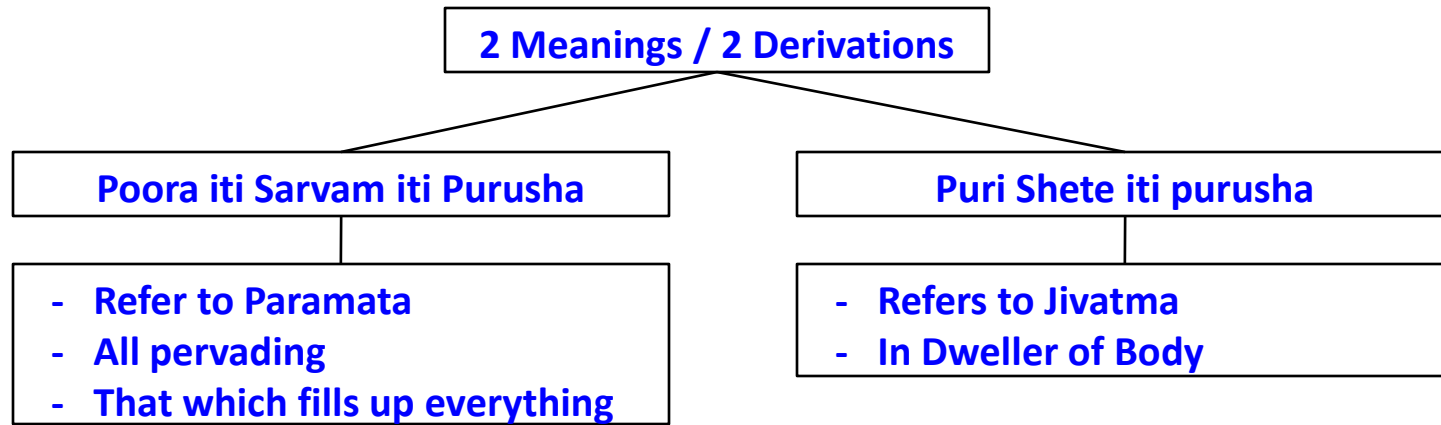
- Take as Tejaha – Svayam Jyoti which illumines Sun, Moon, Stars.



## Pavithram :

- Greatest Purifier.
- From Vishnu Sahastranama “Pavithranaam Pavitram Yaha”.

## Purusham :



- 2 Derivations reveal Aikyam.

## Sashvatam :

- Nityam – eternal

## Divyam :

- Divi Bavam, one who resides in higher Lokas / Heavens. 

## Anandagiri :

- Para Brahman – No place where he is not.
- Divi → Hridaya Akashe Parame Vyoma Sakshi.

Yo Veda Nihitam Guhayam Parame Vyoman.


Hridaya Akasha Sakshi.

- We must transcend Puranic concept of God which is required in the initial stage of Spiritual life.
- Divyam means Aadi Devam Primal god. Sarva Devanaam Adau Bava. One who existed before arrival of all Devatas.
- Indra / Varuna / Agni / Brahma refers to Anaadi Brahman – Beginningless Brahman.


## Ajam :

- Birthless - Janma Rahitaha

## Vibhum:

- Vibavana Sheelam. All pervading Nature.
- Arjuna addresses all this to the Lord to ask a favour! 


- **Verse 13 :**

- In Verse 12, Arjuna says Lord, “You are none other than Param Brahman, Supreme Consciousness, Purusham, Sashvatam”.
- Arjuna Seems to know Jeevatma – Paramatma Aikyam.
- Having knowledge of Nirguna and Saguna Ishvara and Aikyam.
- In Verse 13, he says – Rishis – like Narada, Asita, Devala, Vyasa declare you to be of above description.
- Vyasa → 5000 years ago compiled Gita and incorporated in Mahabarata.
- Asita (Father) & Devala (son) → are disciples of Vyasa. Gurupoornima also called Vyasa Poornima.
- You yourself have declared this truth. Therefore this is valid knowledge.
- I want to know your Para Prakriti Svarupam.
- Ahuhu → Kathayanthi – Declare 

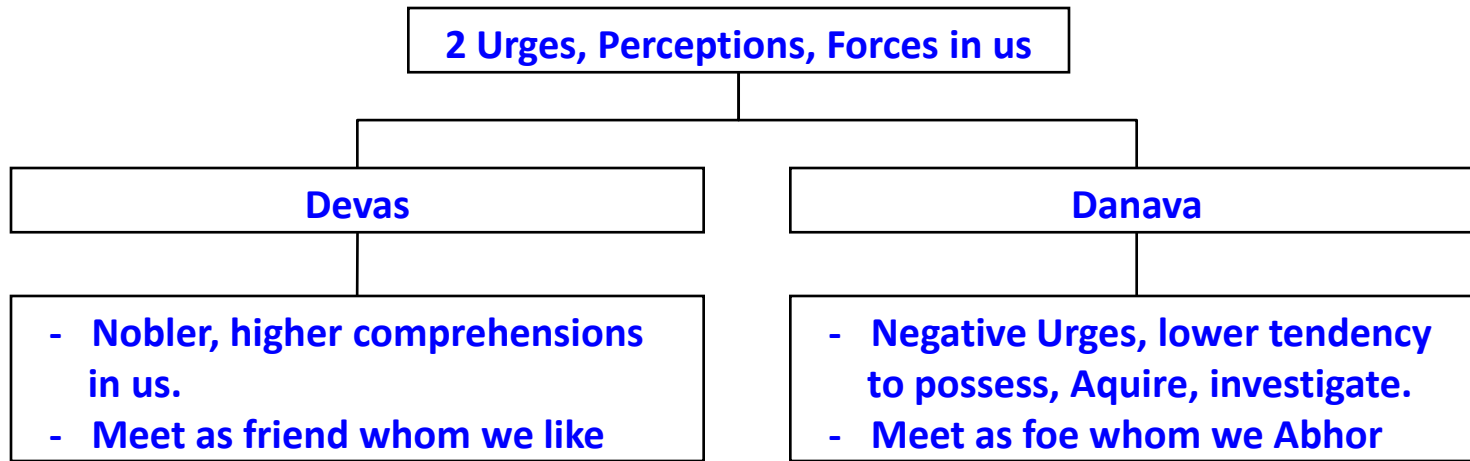
## CHAPTER 10 – VERSE 14

सर्वमेतदृतं मन्ये यन्मां वदसि केशव।  
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १०.१४ ॥

Arjuna says, “All this, which you have told me, O! Lord, I consider true. Indeed, Lord neither the celestials nor the raksasas know Your manifestation (identity)”.

- Arjuna Laying foundation for request. First, confirms his faith in Lords teaching (Verse 1 – 11). All your descriptions I consider them as valid, true.
- His Heart full of faith, satisfied but intellect thirsting and not able to accept or understand the significance of Lords teaching. His intellect demands more information.
- Kesava – One who removes sorrows of all who have surrendered to him.
- Nobody knows you because you are ever the subject, the cause as Nirgunam. Never can be objectified (Aprameyam). Everybody sees the effect and not the cause. Neither the Devas (Celestials) nor the Danavas (Raksasas) know your identity because of your attributeless nature. How can I as humanbeing know?
- Risis have borrowed knowledge from the scriptures for which you are the author. You are the ultimate source. 

## At microcosmic level (Subjectively) :



- We cannot comprehend the total personality of the Self, it being the subject and which expresses as :

Individual	Total
Yoga	Cosmic Vibuti

- What is Difference between

Rta (Truth)	Satya (Truth)
- Truth seen by one inside and accepted by Rsis and Sastras	- It is truth with respect to ones knowledge
- Truth which cannot be Negated.	- Sometimes what you think turns out to be false and negated
- More powerful than Satya	



## CHAPTER 10 – VERSE 15

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।  
भूतभावन भूतेश देवदेव जगत्पते ॥ १०.१५ ॥

Arjuna prays, “You yourself know your self with your own mind, O! The most supreme being, the creator of all beings, the ruler of all beings, the Lord of the gods, the Lord of creation,”.


### **a) Tvam Svayam Vetha :**

- You are Aadhi Guru. You know yourself by yourself (without Guru / Sastra)  
Never taught by others.
- Everyone else taught by Guru with Sastras.


### **b) What does the Lord know?**

- Atmanam → Knows truth of self as Nirguna chaitanyam.
- Atmana → Through the mind.
- Because Lord declares himself as Ishvara.

### **c) How does Bagawan express his Tattwa Jnanam?**

- As “I am Nirguna Brahman”.
- Self never known as object as seen by intellect or mind.
- Self being awareness, is itself knowledge and to know knowledge no other knowledge is required. (First lamp doesn't require second Lamp to illumine. First lamp is illumining itself).
- You yourself know yourself by yourself. 

#### **d) Arjuna Pours Praises on Krishna :**

- Bhuta Bavana → One who creates all beings with body-mind complex as per appropriate Karma.
- Butesa → Takes care of all beings.
- Deva Deva → Lord of all gods.
- Jagatpati → Lord of entire creation. 

## CHAPTER 10 – VERSE 16

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः।  
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि॥ १०.१६ ॥

Arjuna prays, “You indeed are capable of telling in full the extraordinary glories of yourself, the glories by which you remain pervading these worlds”.

- Arjuna is convinced that Lord is the essence without which world can't exist.

**a) Vaktum Arhasi Asesena :**

- You are capable of revealing without leaving anything out.

**b) Divyaha :**

- What is to be revealed?
- Extraordinary heavenly Vibhutis of Bhu Loka.
- Glories in all 14 Lokas and other Lokas.

**c) Yabhir Vibutibihi Lokan Imam Tvam Vyapya Tishtasi :**

- You stand pervading all the worlds with your Glories.

**d) Krishna does not simply tell but proves the fact that he is everything.**

- Arjuna or you and me can know that we are non different from Ishvara's higher Nature – Chaitanyam – Consciousness principle.

**e) Krishna is holding a word mirror and makes you see that you are everything.**

**f) Krishna doesn't simply tell but proves the fact that he is everything. **

### **g) Journey :**


- Start with the external temple with Eka Rupa.
- Don't end there.
- God is appearing as the world – Grow to Aneka Rupa / Vishwaroopa and end in Arupa Jnanam.

### **h) What is the hurdle / Obstacle between me and Ishwara?**

- Ahamkara and Mamakara.
- Drop this and you can appreciate Vishwaroopa Ishvara very easily.

### **i) Ishvara :**

- The Cosmic man is both transcendental (Yoga) and immanent (Vibhuti) in all Names and forms that constitute the Samsara.

j) Arjuna asked Krishna for an exhaustive list on cosmic Glory (Vibutis) by which the Lord exists filling up all the worlds. 

## CHAPTER 10 – VERSE 17

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन्।  
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०.१७ ॥

Arjuna asks, “Always contemplating, how can I know you, O! The greatest of the yogis? In which aspects or forms, O! Blessed Lord, are You to be thought of by me?”.

**a) Keshu Keshu cha Baveshu Cintya Asi :**

- What are the objects in which you are to be meditated upon? Wants a list for personal Sadhana – Symbol.


**b) Katham Vidyam Aham Sada Parichintayan :**

- Always contemplating, on Saguna Ishvara how can I know your Nirguna Glory?

**c) Yogi :**

- One who has maya – 3 Gunas

Guna	For
Rajo (Action)	Srishti
Sattwa (Knowledge)	Sthithi
Tamo (Neither)	Layam

- With Maya Shakti, Lord can Manifest creation and appear as this Universe.
- With Nidra Shakti, we can manifest Dream creation and appear as the Dream Universe. 

- d) Vishwaroopa Ishvara Dhyanam helps me to gain Sadhana Chatushtaya Sampatti.
- e) In creation certain things stand out more than others. World is the signature of the Lord.
- Each and everything and everyone in this world has a potential (Yoga Power).
  - Mango seed, Pomegranate seeds, all these are limited in potential.
  - Lord's potential is infinite. He becomes the whole cosmos. 📖

## CHAPTER 10 – VERSE 18

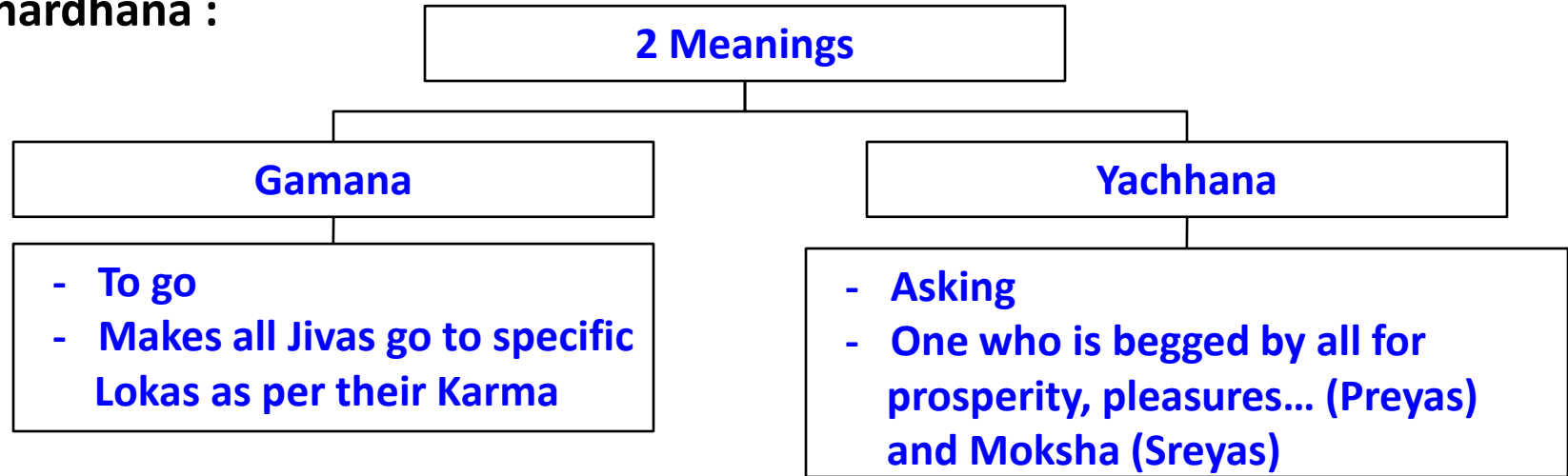
विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।  
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १०.१८ ॥

Arjuna prays, “Please describe again in detail the wonder and glory of yourself,  
O! Lord, because I, the listener of this nectar, have no satisfaction”.

### a) Vistarena Vibhutim Bhuyah Kathaya :

- Describe me in specific details your glory. [Not in general terms]

### b) Janardhana :




- Every Samsari is asking the lord for an object. God is the means, object is the end.

### c) Amrtam Srvatah me :

- For me the listener of this nectar like words coming from you.
- Amrta is anything that satisfies you or gives you happiness.

### d) Triptih Nasti me :

- More I hear, the more I want to hear - No Trupti. Therefore teach me.. Give me the list for meditation.... 

CHAPTER 10 – VERSE 19

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।  
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १०.१९ ॥

Lord says, “ Well now, O! Best of the Kurus, Arjuna, I will tell you My divine glories in keeping with their prominence; because there is no end to the detailed description of My glories”.


**a) Te Kathyaisyami, Divya Atma Vibutanyah :**

- I will explain to you these special heavenly Glories.

**b) Nasti Antah Vistarasya Me :**

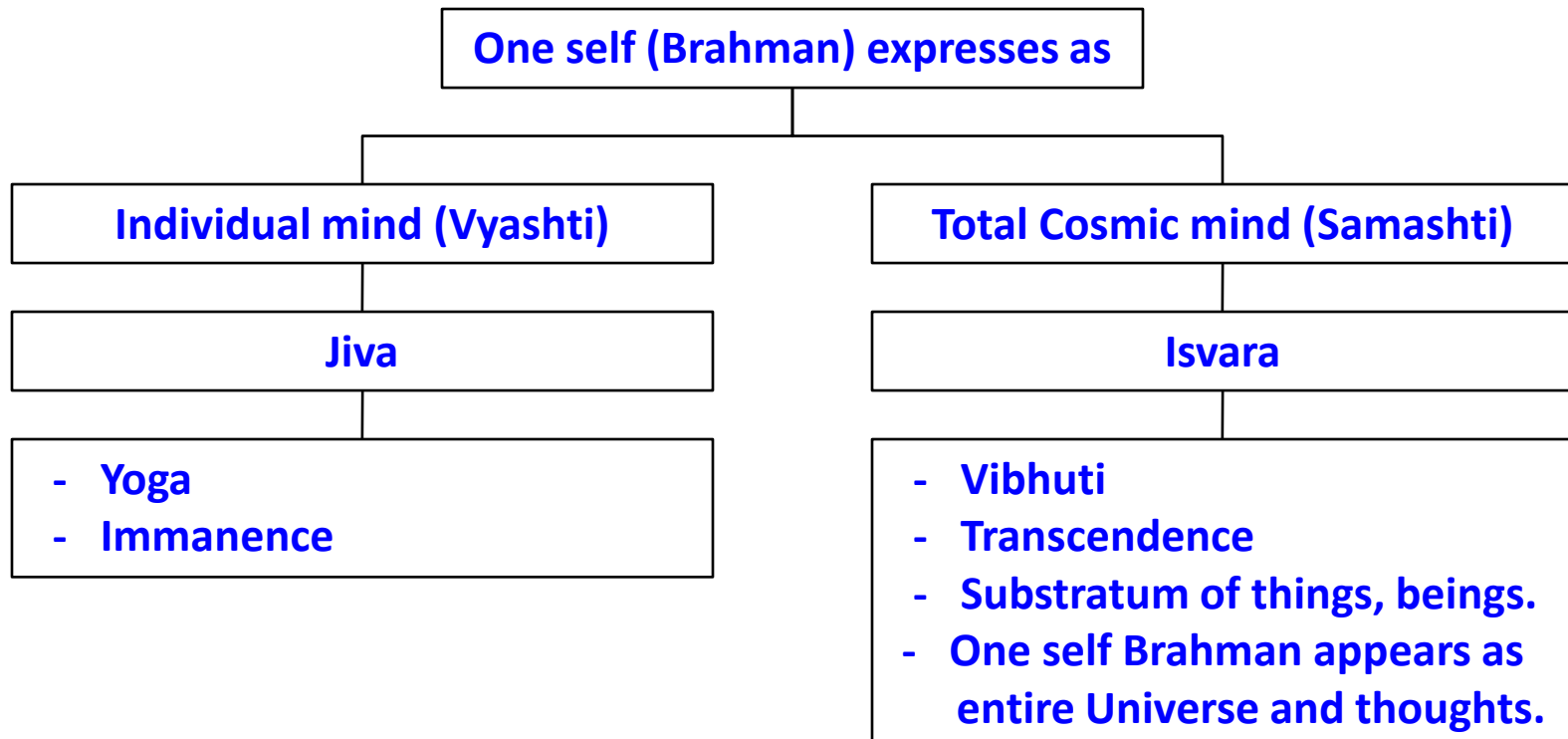
- There is no end to my Glories. It will not be completed even in 100 years.


**c) Pradhanyatah :**

- Will explain few important ones where divinity is more expressive.
- Sun light more expressive – clear and brilliant in a mirror than a stone. 

## d) Introduction by Gurudev :

- Lord explains :



- Explains identity between individual (thought being) and total (Combination) of things + beings.
- Lord's supreme importance in all things and beings (Chit – Principle).
- Without the Lord, things and beings will not have synchronised existence (Sat - Principle). 

## CHAPTER 10 – VERSE 20

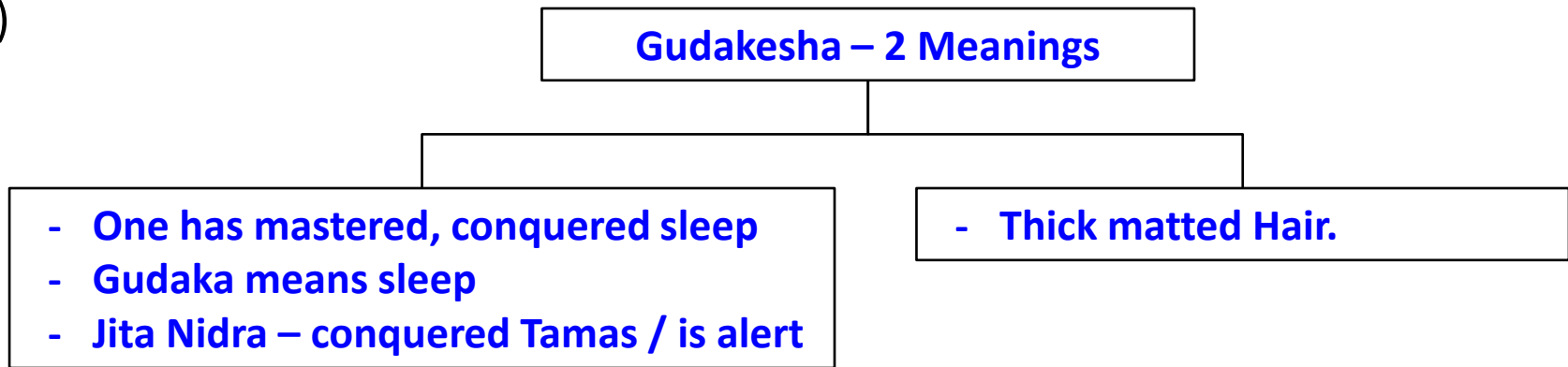
अहमात्मा गुडाकेश सर्वभूताशयस्थितः।  
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०.२० ॥


Lord says, “ O! The master of the sleep, Arjuna, I am the self, who resides in the hearts of all beings and I am the cause of the creation, sustenance, and resolution of all beings/things”.

## a) Aham atma :

- First meditate upon yourself for I am yourself.
- I am the self that exists in the heart of all beings. Just know your self.
- Meditate as you are that Ishvara and all glories belong to you.

b)



- Pratyagatma Aham → In Arjuna is Bagawan. The name / form of Arjuna is only an Upadhi.
- All glories of Bhagawan also belongs to Pratyagatma.
- I am the one who obtains in the buddhi of all beings.
- Aham Atma Gudakesha, Sarva Butaya Asaya Stitaha – is an equation. Atma in buddhi of all beings = I am = Aham = Isvara. 

- Atma in all beings is Paramatma.
- Nityam Dheyayah – Always meditate.
- Aham Adi butanam.


**c) Aham Adi Butanam :**

- I am the efficient and material cause of creation, the one because of whom the creation of all things and beings takes place.


**d) Madhyam ca :**

- I am the sustaining cause.

**e) Antah :**

- The cause into which they resolve.
- In the end they come back to me the material cause ; Upadana Karanam. Any value which is intrinsic in the Manifested form, is me, like sugar in the sugarcane. It is sweetness which makes sugarcane what it is.
- Being Abinna Nimitta Upadana Karanam, Nothing is separate from Ishvara. 

## Gurdev's Commentary :

- World of things and beings is essentially a projection of mind.
- World outside is the infinite, misinterpreted by the finite mind.
- Subjectively, it applies to world of thought.
- Every thought rises in consciousness, exists in consciousness and merges back to leave nothing but the consciousness.
- There can be no thought where there is no consciousness.
- Consciousness is the great truth behind the subjective world and external world outside. 


## Chapter 10 - Verse 39 :

*Sanskrit Vocal*

यच्चापि सर्वभूतानां बीजं तदहमर्जुन।  
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १०.३९ ॥

*Meaning*

And whatsoever is the seed of all beings, that also am I, O Arjuna ; there is no being, whether moving or unmoving, that can exist without Me.

- Lord ends his Vibutis as 'Sat'. He says I exist supporting this whole Universe by a portion of myself.
- Yat ca api bijam sarvabutanam → That which is the cause of all beings and things.
- Tad Aham → That I am
- Na Tad Asti Butam cara – Acaram maya Vina → There is no mobile / sentient or immobile insentient things which can exist without me. Bija is uncaused cause.
- Prakirti (Bhutas – Akasa, Vayu, Agni, Apah, Prithvi) is Sarvabutanam bijam. Prakirti has no existence independent of Atma, Isvara is the ultimate cause of everything.
- Lord is Sarvarbutanam Bijam.
- I am the Material cause of everything.
- If I am not there, there is no object at all. 

## CHAPTER 10 – VERSE 21

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान्।  
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ १०.२१ ॥

Lord says, “Among the (twelve) Adityas I am the Vishnu; among the luminaries, (I am) the radiant Sun; Among the *Maruts* (winds), I am *Marici*; among asterisms seen at night, I am the Moon ”.

# Ishvaras Vibhutis

## Jiva (33)

- 1) Mind
- 2) Intelligence
- 3) One-Syllabled "OM"
- 4) The Sacrifice of silent repetition (Japa Yajna)
- 5) Science of the Self
- 6) Logic
- 7) A
- 8) Dual
- 9) Fame
- 10) Prosperity
- 11) Speech
- 12) Memory
- 13) Intelligence
- 14) Steadfastness
- 15) Forgiveness
- 16) Gayatri

- 17) Gambling
- 18) Victory
- 19) Determination
- 20) Goodness
- 21) Sceptre
- 22) Statesmanship
- 23) Silence
- 24) Knowledge
- 25) King
- 26) Usanas
- 27) Brgu
- 28) Kapila Muni
- 29) Prahalada
- 30) Rama
- 31) Vasudeva
- 32) Dhananjaya
- 33) Vyasa

## Jagat (24)

- 1) Radiant Sun
- 2) Moon
- 3) Agni
- 4) Meru
- 5) Ocean
- 6) Himalayas
- 7) Asvattha-tree
- 8) Kamadhenu
- 9) Time
- 10) Lion
- 11) Vainateya (Garuda)
- 12) Wind
- 13) Shark
- 14) Ganges
- 15) The Beginning, The Middle and the end
- 16) Inexhaustible Time
- 17) Dispenser
- 18) Margasirsa (Parts of December - January)
- 19) Flowery spring
- 20) Splendour

## Divine (18)

- 1) Vishnu
- 2) Marici
- 3) Vasava (Indra)
- 4) Sankara
- 5) Kubera
- 6) Brhaspati
- 7) Skanda
- 8) Narada
- 9) Citraratha
- 10) Uchchaisravas
- 11) Airavata
- 12) Vajra (Thunderbolt)
- 13) Kandarpa
- 14) Vasuki
- 15) Ananta
- 16) Varuna
- 17) Aryama
- 18) Yama

- 21) Brhatsaman
- 22) Sama Veda
- 23) Death
- 24) Source

*Sanskrit Vocal*

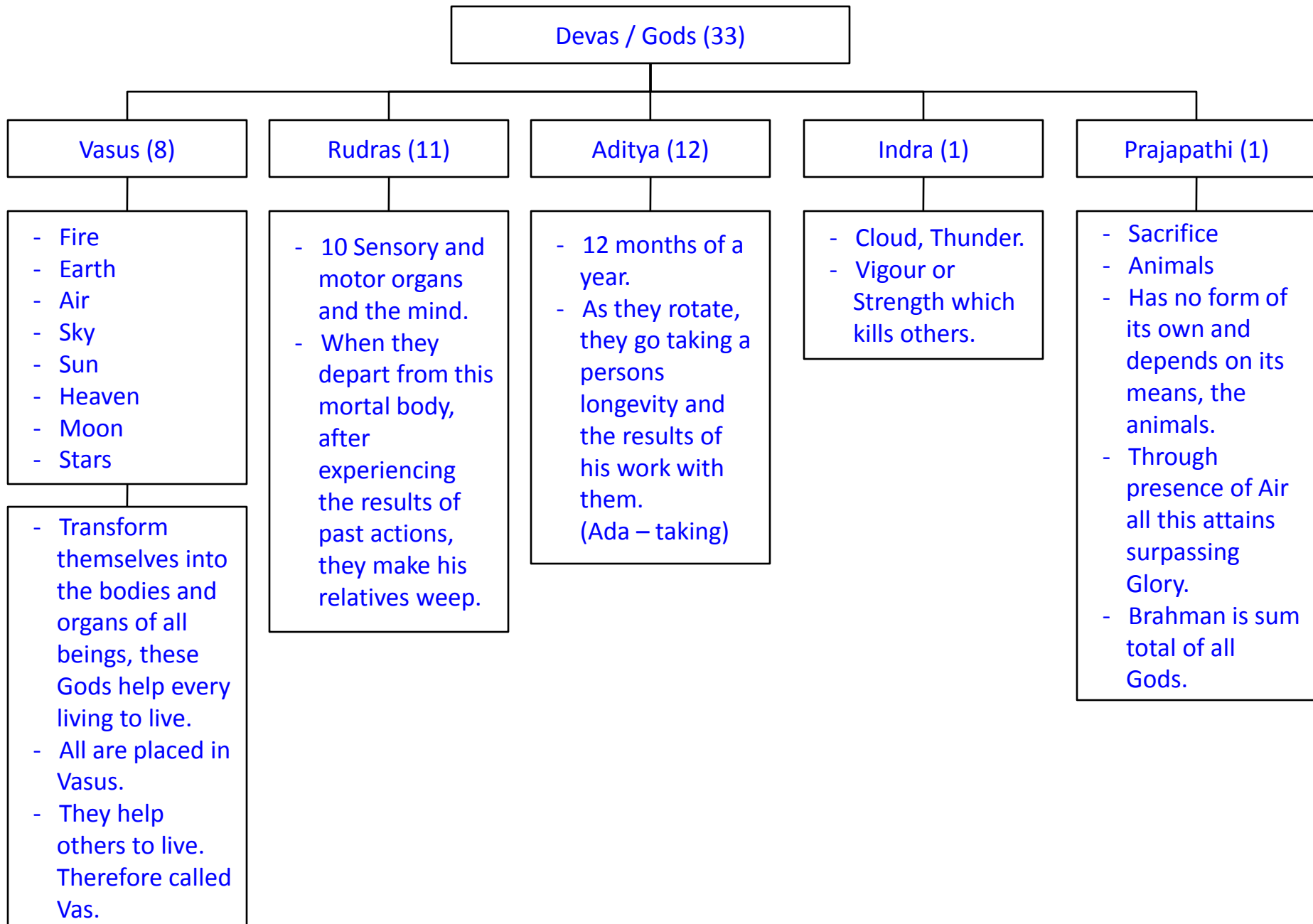
कतमे रुद्रा इति ; दशेमे पुरुषे प्राणाः, आत्मैकादशः ;  
ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति ; तद्यद्रोद-  
यन्ति तस्माद्रूद्रा इति ॥ ४ ॥

*Transliteration*

katame rudrā iti  
daśeme puruṣe prāṇā ātmaikādaśas te  
yadāsmāccharīrānmartyādutkrāmanty  
atha rodayanti tadyadrodayanti tasmādrudrā iti

*Meaning*

“Which are the Rudras?” “The ten organs in the human body, with the mind as the eleventh. When they depart from this mortal body, they make (one's relatives) weep. Because they then make them weep, therefore they are called Rudras.”




### 1) Adityas – Vishnu :

- 12 Adityas are children born of Aditi.
- 12 Names of Sun – one for each month.
- Vishnu – name of one of the Devatas – most important. All pervasive Sustainer of even the Adityas.

### 2) Jyotisham (Luminaries) – Ravi (Radiant Sun) :

- Among Luminous bodies in the Sky, Lord is the Sun (Ravi) who has Amsuman, rays.
- Sun is in the center of our Solar System, the energy giving factor to the Earth.


### 3) Marut – Devatas – Marici :

- Maruts are sons of Rudra.
- Presiding diety of Storms wind and Breeze (Air in motion)
- Marici is chief among Marut Devatas. 

#### 4) Naksatras (Luminous bodies in night sky) – Sasi (Moon the Brightest).

- 2<sup>nd</sup> interpretation Naksatra → Lokas one goes to
- Sasi = Chandra Loka → One of the better ones to go.

#### **Remember :**

- In all Vibhutis, one who obtains is Isvara. An object is what it is because of the Glory of Ishvara.
- 75 items of thought to help seeker in the path of knowledge to meditate upon and intensify his integration and Sharpen his single Mindedness. 

## CHAPTER 10 – VERSE 22

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।  
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ १०.२२ ॥

Lord says, “Among the Vedas I am Samaveda; among gods I am Indra; among the sense organs I am the mind; and I am the intelligence among the living beings”.

## 1) Vedas – Samaveda :

- Vedas reveal Lord as Karma – Phala Data.
- Sama Veda – all mantras are Sung, recited in musical form, pleasing form.
- Singing stands out among recited Vedas.
- Also Sama veda has ‘TAT TVAM ASI’ Mahavakyam.

## 2) Devas – Vasavaha Indra :


- Indra Lord of Devas.

## 3) Indriyas (Sense organs) – Manah (Mind)

- I am the mind, among Jnanenindriyas and Karmeindriyas.
- All senses have mind as their basis.
- Mind is Seat of desire. Without mind other indriyas can't function.



#### 4) Bhutanam (Embodied beings) – Buddhi – Intelligence and faculty of Cognition :

- Chetana here means – chaitanyam functioning through the medium of intellect Generally called Buddhi. It is the capacity to enquire, understand, having clarity and freewill.
- It is the highest form of Prakrtis manifestation.
- Once will is given Prakirti does not help us in our growth further.
- We have to use will to grow into a mature person.
- We can grow up to a point where we discover you are infinite – Highest manifestation of Isvara as a being. 

## CHAPTER 10 – VERSE 23

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम्।  
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ १०.२३ ॥

Lord says, “And among the Rudras I am Sankara; I am the Lord of wealth (Kubera) among Yakshas and Rakshasas. Among the Vasus I am Pavak (Agni); and among the snow peaked mountains I am Meru”.

## a) Rudras – Sankarah :

- 11 Rudras found in Puranas and among them I am Sankara.
- Rudras are Destroyers. Lord is Siva the Destroyer of ignorance and its products Samsara and Dukham.
- Siva is also worshipped by one who wants Moksa.
- am Karoti, the one who blesses is called Sankara. (Creative Destruction).
- Every construction preceded by Destruction.

Perishes	Born
Flower	Fruit
Fruit	Seeds
Seed	Seedling
Night	Day
Ignorance	Moksa




## **b) Among Vitesha Deities of wealth (Yaksah and Raksah) – I am Kubera :**

- Yaksah and Raksah are group of celestials.
- Kubera is one of Yaksah's, monstrous ugly creature, three footed, fat and short with a spreading belly, a small head and 8 protruding teeth.
- Divine cashier is helped by Yaksah's and Raksah's to protect his treasures.
- When you look at Isvara from standpoint of wealth, then Ishvara is Lakshmi – the sakti of Ishvara.

## **c) Among 8 Vasus – I am Pavakah – God of fire :**


### **Meaning No : 1**

- Called Pavakah because by burning, he purifies anything.
- Called Anala because he burns everything.
- Fire is the mouth, instrument of Enjoyment & experience. 

## Meaning No. 2 :

- 8 Vasus preside over Seasons.
- 6 Seasons – world gives us 2 seasons of mind – Joy and sorrow experienced by us only.
- Self is the source from which we gain all our experiences of all Seasons.
- All seasons are under the grace of consciousness within.

### d) Among snow peaked mountains (Sikharis) – I am Meru :

- Mythological mountain in the centre of the Universe.
- On the top lives the divine and below are 7 Islands which constitute the worlds. 

## CHAPTER 10 – VERSE 24

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम्।  
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ १०.२४ ॥

Lord says, “And among the household priests know Me to be Brhaspathi, chief among the priests. Among the generals I am Skanda; among lakes I am the ocean”.

### **a) Among Puruhotis – I am Brihaspati :**

- Brihaspati → Guru of Indra Devata who is the king of Devatas.  
Spiritual Teacher of the celestials in the Deva Loka.

### **b) Among Senapati (Commander in chief) – I am Skanda :**

- In the Puranas, Skanda is referred as General of Devas – Deva Senadhipati.
- Lord Subramanya, Son of Lord Siva, Wielder of spear, rides peacock.
- “Sanmukha” invoked for protection from any type of fear.
- Ishvara is one who protects and the Glory of Skanda is his Glory.

### **c) Among Saras (Natural Stationary Reservoirs) – I am Sagara (Mighty Ocean)**

Ocean	Rivers / Lakes / Ponds / Canals
- Embraces the world	- Ganga, Yamuna, Kaveri, Saraswati, Sindhu, Narmada.
- Without waters of the ocean, all the Rivers, Lakes will dry up	- Appears independent, nothing to do with ocean

<b>Ishvara</b>	<b>Sentient beings + things</b>
- One truth without which things and beings will not have existence	- Appear independent
	- Individually it looks they have no direct relationship with infinite ocean of truth.

<b>Lord is both</b>	
- Transcendental / Exalted Glory	- Extended Glory / Immanent

<b>Other Lokas</b>	<b>Bhu Lokas</b>
- Marichi, Vishnu, Sankara, Vasava, Kubera, Pavak – Agni, Brihaspati Meru, Brihaspati, Skanda	- Pavak – Agni, Ravi, Sashi, Samaveda, Sagara, Manaha, Chetana

## CHAPTER 10 – VERSE 25


महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम्।  
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०.२५ ॥

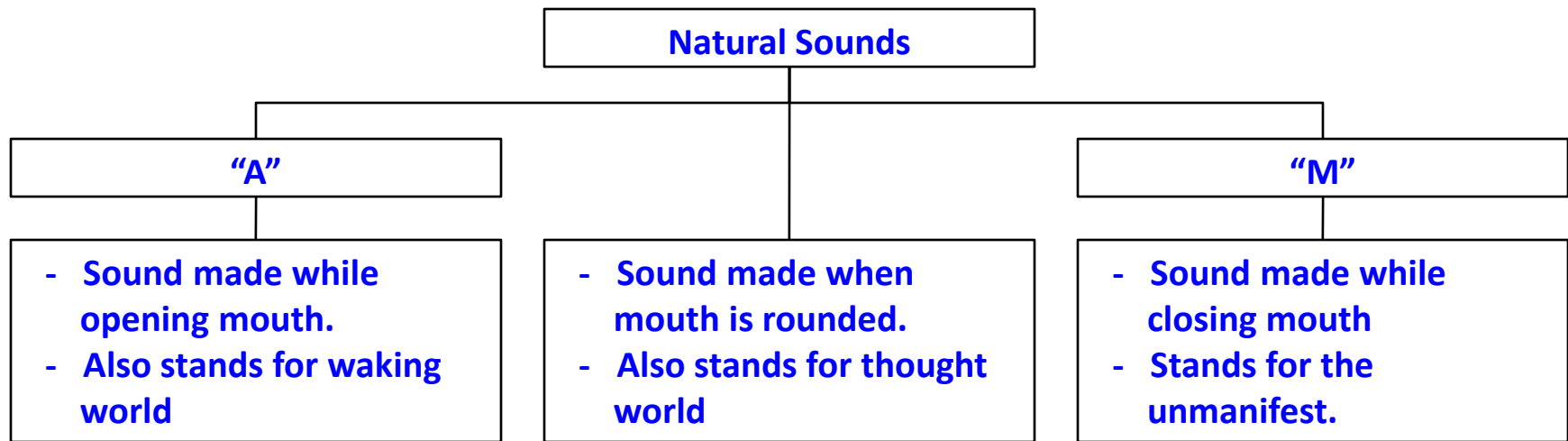
Lord says, “Among the great Rishis, I am Bhrigu; among the words I am the single syllable Om, among the rituals, I am the ritual of japa, among the immoveable things I am Himalayas”.

### **a) Among great Rishis - I am Brighu :**

- Chief of 7 Rishis.
- Manus son, recites Manavas Dharmasastra.
- Padma Purana → Brighu interviews Brahma, Vishnu and Maheshwara and declares Vishnu is most divine.
- Brighu in Taittiriya Upanishad says he is son of Varuna and got knowledge from his father.

### **b) Among Giram (words – Ghi – means speech) – I am one Syllabled OM :**

- Language is sound symbol to indicate experiences and communicate thought.
- Ordinary words communicate finite things.
- OM indicates the eternal. It is Alambanam for early meditators.
- OM doesn't belong to any language. 




- All sounds are modifications of "A".
- Object has only one nature and excludes others. Lord's name 'OM' includes all Names.
- When you say 'OM' all names are included.
- Omkara is Pratika for meditation.
- Om starts with Sristi, creation and resolves into Brahman.
- Word for meditating upon Param Brahma. 📖

### c) Japa :

- Japa is a technique to Maintain a constant stream of the Same divine thoughts in the mind.
- Thought repetition is the attempt in all Sadhanas. Core of all paths and transcends as independent path in itself.
- Nitya Nirantara Anavachinna Brahmatmeti Smaran. Tadeva Atma Sakshatkara – is the unbroken Remembrance of the self at the moment of intellectual tranquility – Samadhi.

### d) Sthavaranam (Motionless) – Himalaya :

- Sthavara → That which does not move.
- Among the immobile mountains, I am the Vast Himalayas. 

## CHAPTER 10 – VERSE 26


अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।  
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ १०.२६ ॥

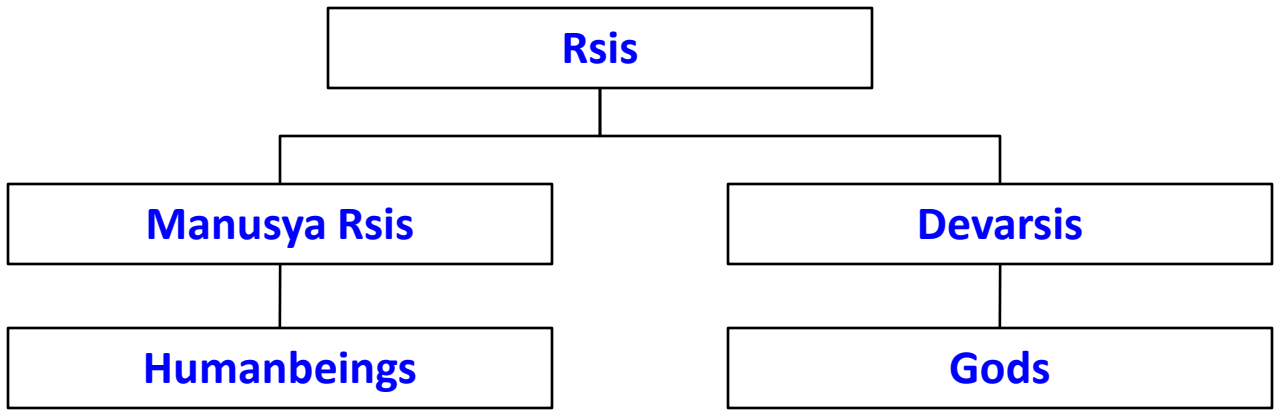
Lord says, “Among all trees, I am the Pipal-tree and among celestial sages I am Narada. Among gandharvas, I am Chitraratha, among the siddhas, I am the sage, Kapila”.

**a) Vriksanam (Tree) – Asvattah (Pipal – tree) :**

- Peepal tree is all pervading and immortal (Lives for centuries).
- Twigs used in Vaidika Rituals.
- Neem tree grows along with Asvatta tree, considered its wife. Couples wanting children perform the marriage of these two trees.
- Most Sacred amongst trees, Divine.
- Brahmaji invoked in the root, Vishnu in the middle, Siva at the top.

**b) Devarishisnam – Narada :**


- Rsi – one who knows, has intuitive power 




## **Mantra Drstas :**

- Seers of Veda mantras in their minds.
- Sage Visvamitra saw Gayatri – Mantra.
- Narada appears often in 18 Puranas, who comes down to the earth to guide deluded mortals to heaven.

## **c) Gandharvas (Art & Music lovers) – Citraratha :**

- Citraratha one of the 16 sons of Kasyapa, King and great artist, most brilliant Genius, best singer.
- Stars of entertainment in the heavens.
- Has special chariot. 

#### d) Siddhanam – Kapila Muni :

- Siddhas have extra ordinary powers – Dharma, Jnanam, Vairagyam, Aishvaryam because of extraordinary Punyam, done extraordinary Japas in past Janma's.
- Muni – “Mananasheelawan Muni” Great thinkers who can reflect on Vedas.
- Kapila, Author of Sankhya Philosophy (Logical sequence). Sankhya believes in plurality of self. Vedanta says, Plurality arises temporarily due to dance of mind – intellect equipment in the all enveloping beam of truth. 

CHAPTER 10 – VERSE 27

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम्।  
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ १०.२७ ॥

Lord says, “May you know Me among horses as Uccaisravas, born of the churning for nectar, Airavata among the elephants and the king among men”.

### **a) Asvanam (Horses) – Uccaihsravasam :**

- Uccaihsravas ; Name of white horse born during churning of Milky ocean for Nectar.

### **Puranic Story :**

- Devas and Asuras churn the ocean of Milk to extract Amrta – Nectar churning rod – mandara Vasuki – Churning rope Amrtadbara – born of Milky ocean – presented to Indra Devata.

### **b) Gajendranam (Elephants) Airavatam :**

- White elephant also born during churning.
- Presented to Indra.

### **C) NaraNaam (Human beings) – Naradhipa (King) :**

- Power and pomp belongs to the Lord. 

## CHAPTER 10 – VERSE 28

आयुधानामहं वज्रं धेनूनामस्मि कामधुक्।  
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ १०.२८ ॥

Lord says, “Among the weapons I am Vajra (thunderbolt); among the cows I am the wish-fulfilling cow Kamadhuk (Kamadhenu), I am Kandarpa (Kamdev), the God of love, who is the God of progeny; among the poisonous snakes I am Vasuki”.

### **a) Ayudhanam (Weapons) – Vajram (Indras Thunderbolt) :**


- Dadheechi Rishi Volunteered his rib bone and backbone for the construction of this secret weapon to annihilate, Demon who was shattering peace in heavens.
- Tapas Shakti was in the weapon.
- Weapon belongs to Indra Devata.

### **b) Dhenunam (cows) – Kamadhenu (wishfullfilling cow) :**

- Kamadhenu gives prosperity not only milk. One of the 13 objects coming out of Ocean.
- Belongs to sage Vasishta who fed king Visvamitra and also his soldiers.
- Viswamitra became Brahmana, dropped his Kama, Krodha to get benefits of Kamdhenu and became a Maharishi.

### **c) Prajanaha (Parents) – Kandarpaha (God of love) :**


#### **1<sup>st</sup> Meaning :**

- Parents not cause of progeny. It is Kandarpa – presiding deity of love.
- The productive Passion is the Lord. 

## **2<sup>nd</sup> Meaning :**

- Among Ichha, Kriya, Jnana Shaktis in living beings, I am Kandarpa – Ichha Shakti. Procreative instinct common to all species.

## **d) Sarpanam (Serpents) – Vasuki :**

- Vasuki is very long, Poisonous, single hooded serpent found in Deva Loka. Used to Churn Ocean for Amruta. Its Breath destroys people. Source of fear and poison in it, is the Lord. Associated with Lord Siva.
- Lord is the Material cause / inner content of entire creation. 

## CHAPTER 10 – VERSE 29

अनन्तश्चास्मि नागानां वरुणो यादसामहम्।  
पितॄणामर्यमा चास्मि यमः संयमतामहम्॥ १०.२९ ॥

Lord says, “Among the Nagas I am Ananta; I am Varuna among water deities; I am Aryama among Pitrus or ancestors; I am Yama among those who enforce discipline”.

**a) Nagas (Multihooded Serpents) – Ananta :**

- Ananta Sesha Naga – 1000 headed, Twined spirally, inconceivable length, nonpoisonous, bed for Lord Vishnu to recline in his yoga sleep.

- Vishnu lies in Sesha Naga	- Pure Awareness Principle lies in the mind
- Naga – 1000 Mouths	- Mind – 1000 Desires
- Lord Krishna is substratum upon which Brahma the creator, Vishnu the sustainer exist and function.	- Pure awareness is the substratum for minds mental projections of kama.

**b) Yadasam (water Deities) – Varuna :**


- Spirit governs waters. Deifying elemental forces was method of worship in Vedic period.
- Varuna – ½ fish – ½ Man (Mermaid).
- Ruler of Oceans, Lord of all waters, Presiding Diety of Ganga, Yamuna etc.



### **c) Pitrunam (Ancestors) – Aryama (The King) :**

- Pitru loka – Place where all souls maintain a separate egocentric concept in itself. (Mind / Intellect equipment)
- Aryama one of the Children of Aditis. Who is the ruler of Pitru Loka and controller of the 12 Months.

### **d) Samyamatam (Disciplinarians) – Yamah :**

- Principle of death controls every moment.
- Death serves as a creator. Hence it is a controller.
- Police force is disciplinarian in relative world.
- Power of the Lord of Death is Isvara. 

## CHAPTER 10 – VERSE 30


प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम्।  
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ १०.३० ॥

Lord says, “I am Prahlada among daityas; among the things that reckon, I am the Time; among the wild animals I am the Lion; and Vainateya (Gauruda) among birds”.

### **a) Daityas (Children born of Diti) – Prahlada :**

- Daityas – Asuras, Goodness, God and righteousness challenged.
- Prahlada born of Asura but Bakta of Narayana, Repeated Om Namoh Narayana in womb.
- Hiranyaya Namaha, Ordered by Hiranyakashyap father, killed during Sandhya, not inside / outside, Narayana came out from Pillar in the form of lion head, Human body.
- Birth in great family / Asura family is borrowed greatness – who am I more important.


### **b) Kalayatam (Reckoners) – Kala (Time) :**

- Time beginningless, endless, greatest accountant, keeps account of Sanchita / Agami / Prarabda.
- Individual mind – intellect equipment splits time into past, present, future, and makes it look finite, momentary. 

### **c) Mriganam (Wild Animals) – Mrigendrah (King – Lion) :**

- Mriga – Wild Animal whose habitat is the forest.
- Fearlessness and the power in the king of animals belongs to Ishvara.

### **d) Paksinam (Birds) – Vainateyah (Garuda) :**

- Garuda and Aruna sons of Vinata called Vinateya, Devotee of Vishnu.
- Garuda flies very high where even vultures can't go.
- This Vibhuti belongs to the Lord.
- Birds have Patram – wings save the Bird from falling down. Lord is the wing of Garuda. 

## CHAPTER 10 – VERSE 31

पवनः पवतामस्मि रामः शस्त्रभृतामहम्।  
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ १०.३१ ॥

Lord says, “Among the purifiers I am the wind. I am Rama among those who bear weapons. And among the fish I am shark; among the rivers I am Ganga”.

### **a) Pavatam (Purifiers) – Pavan (wind) :**

- Vayu (wind) keeps the Atmosphere clean, has life giving quality, provides oxygen for man and carbon dioxide for the plants.
- That cleansing, life giving capacity is Ishvara.

### **b) Sastrabhrtam (Wielders of Weapons) – Rama :**

- Not Parasurama (Dasha Avatara) not Balarama, but Dasharatha Rama who is Avatara of Vishnu with one Arrow, he could dry up the ocean.
- Had Extraordinary powers.
- Rama was perfect as a son, husband, father, brother, friend, fighter, teacher and ruler.

### **c) Jhashanam (Water bodies – fishes) – Makarah :**

- Shark / Crocodile / Whale – Large aquatic Animal.




## **d) Srotrasam (Rivers) – Jahnavi (Ganga) :**

### **1<sup>st</sup> Meaning :**

- Maharishi Jahnu drank Ganges dry and for redemption of man, let her flow through his ears.
- In seat of Meditation, seeker first drinks the knowledge. Becomes Sage only when one has Digested and experienced the truth directly. Sruti, knowledge flows through the ears.

### **2<sup>nd</sup> Meaning :**

- Ganga water always fresh. No bacteria can thrive in Ganga water.
- Ganga stands for knowledge coming from Lord Siva.
- Ganga looked upon as Devata. One dip removes all sins. 

## CHAPTER 10 – VERSE 32

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन।  
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ १०.३२ ॥

Lord says, “Arjuna, I am indeed the beginning, the middle and the end of creations. Among the disciplines of knowledge, I am knowledge of the self. I am logic leading to truth in all arguments”.

**a) Sarganam (Creations) – Adhi (beginning), Madhyam (Middle), Antah (end) :**


**1<sup>st</sup> Meaning :**

- Lord is in the beginning, middle, end of creation – Essence / Material cause.

Creation / Name & Form	Substance / Essence
Ornaments	Gold
Waves	Ocean
Pots	Mud

- Names and forms have risen from Ishvara, supported by him and Merge back into him when destroyed.

**2<sup>nd</sup> Meaning :**

- I am Sankalpa (thought), Kriya (Process of Action) and Phalam (Result) of all Actions.
- There is nothing else besides me.
- Verse 20 → Refers to Chetana Srishti
- Verse 32 → Refers to Chetana + Achetana Srishti. 

**b) Vidya (Knowledge) – Adhyatma Vidhya :**

- Knowledge centred on Atma (Spiritual Science) which reveals nature of Atma.
- Frees us from ignorance.
- Sun is the eye of all eyes, sunlight reflected upon lightless objects of the world makes them perceptible.
- Atma Vidya explains knowledge principle, not knowledge of things.

**c) Pravadatam (Discussions / Conversations) – Vada (Logic) :**

S. No.	Vada	Jalpa	Vithanda
1.	<b>Aim :</b> <ul style="list-style-type: none"><li>- Discover Truth (Not Victory)</li></ul>	<b>Aim :</b> <ul style="list-style-type: none"><li>- Bring out my belief as Truth</li></ul>	<b>Aim :</b> <ul style="list-style-type: none"><li>- To prove others belief wrong (Only Refutation)</li></ul>
2.	<ul style="list-style-type: none"><li>- Very good for Sravanam.</li><li>- Greatest</li></ul>	<ul style="list-style-type: none"><li>- Use Jalpa after Sravanam to Negate wrong meaning in Mananam</li></ul>	<ul style="list-style-type: none"><li>- Not Healthy</li></ul>

S. No.	Vada	Jalpa	Vithanda
3.	<b>Definition :</b> <ul style="list-style-type: none"> <li>- Tattwa Niranaya Palaha</li> <li>- Brings out truth.</li> </ul>	<b>Definition :</b> <ul style="list-style-type: none"> <li>- Para Paksha Nirakaranam Purvaka Svapaksha Sthapanam</li> </ul>	<b>Definition :</b> <ul style="list-style-type: none"> <li>- Para Paksha Nirakarna Matra Vadi</li> <li>- Only other systems Negated.</li> </ul>
4.	<ul style="list-style-type: none"> <li>- Explore what is really there and arrive at Ishvara</li> </ul>	<ul style="list-style-type: none"> <li>- Arrogant, only to prove ones point.</li> </ul>	<ul style="list-style-type: none"> <li>- Logical, destructive destruction</li> </ul>
5.	<ul style="list-style-type: none"> <li>- Fact finding capacity in the vada is Ishvara</li> </ul>	<ul style="list-style-type: none"> <li>- Negate Sankhya, Yoga, Nyaya, Vaiseshikas and establish Svapaksha Darsanam</li> </ul>	<ul style="list-style-type: none"> <li>- Worst</li> </ul>
6.	<ul style="list-style-type: none"> <li>- Egoless, both happy when they arrive at truth.</li> </ul>	<ul style="list-style-type: none"> <li>- Ahamkara based not truth based.</li> </ul>	<ul style="list-style-type: none"> <li>- Use fair &amp; foul means, personality clash Ahamkara based.</li> <li>- Anything one of Participant says is to prove the other wrong.</li> </ul>

## CHAPTER 10 – VERSE 33

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।  
अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ १०.३३ ॥

Lord says, “Among the letters I am letter “a”; among all compounds, I am the pair; I am indeed inexhaustible time. I am the giver (of karma-phala) who is all pervasive”.

## a) Aksharanam (letters) – Akara (Letter “A”) :


- 1<sup>st</sup> Sound is A. 1<sup>st</sup> place among all Alphabets.
- Modification of “A” is all other sounds of letters in all languages and dialects.
- “A” sound is in every letter. Essence of each letter of word.
- Any sanskrit chanting is a lullaby upon all the agitations of the mind.

## b) Samasa (Compounds) – Dvandah :

### Meaning 1 :

- **Examples of compounds in English :**

Workplace, foot path, housekeeping, blue – eyed formed through usage.

- Compounds in Sanskrit formed by rules.
- Upakumbam → Near the pot.
- Rajapurusha → Employee of King.
- Eka – Karnam Ananya → Bring the one eared person.
- Rama Lakshanau → Rama is the Lord, Laxmana is the Lord.
- Because lord is the same in all beings. 

# Chapter 9 – Verse 29 :

## Sanskrit Vocal

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।  
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ९.२९ ॥

## Meaning


The same am I to all beings, to Me there is none hateful nor dear ; but those who worship Me with devotion, are in Me and I am also in them.

- All the words equally important in Dvanda Samasa.
- Idea is, Lord is equally present in everything. In the Dvanda Samasa you can see this fact totally.

## Meaning 2 :


- Self and nonself mixed up.
- To the Discriminate person, component parts are dear like the components of Dvanda compounds.

## c) Aksayah (Everlasting, Inexhaustible) – Kalah (Eternal time) :

- Self is the substratum of both finite and Absolute concept of pure time.
- Without finite experience of time, total concept of time is impossible.
- Lord is immanent in each unit of Time and transcendent as a substratum for the total time. 

- Aksaya – Means that which does not come to an end. In relative field of Samsara, time does not come to an end. It is a continuous flow. In it, all things come and go.
- So I am that time which is personally eternal.
- In Paramatma there is no time. Lord is the eternal because of whom time is born, but who is timeless.
- Lord is truth of time and creator of time.

#### **d) Dhataham – Vishwatomukaha :**

- Vishvatomukha – means one whose faces are everywhere, all pervasive. In all perceptions, physical, mental, intellectual, there is grace of consciousness which is the self.
- Dhata – giver of Karma Phalas good and bad to all beings.
- There is nothing that takes place outside scope of his vision.
- Normally, we connect to an object in a subject - object relationship and just appreciate it but miss out something. In recognising Ishvaras glory you are immediately connected to the Lord the total. 

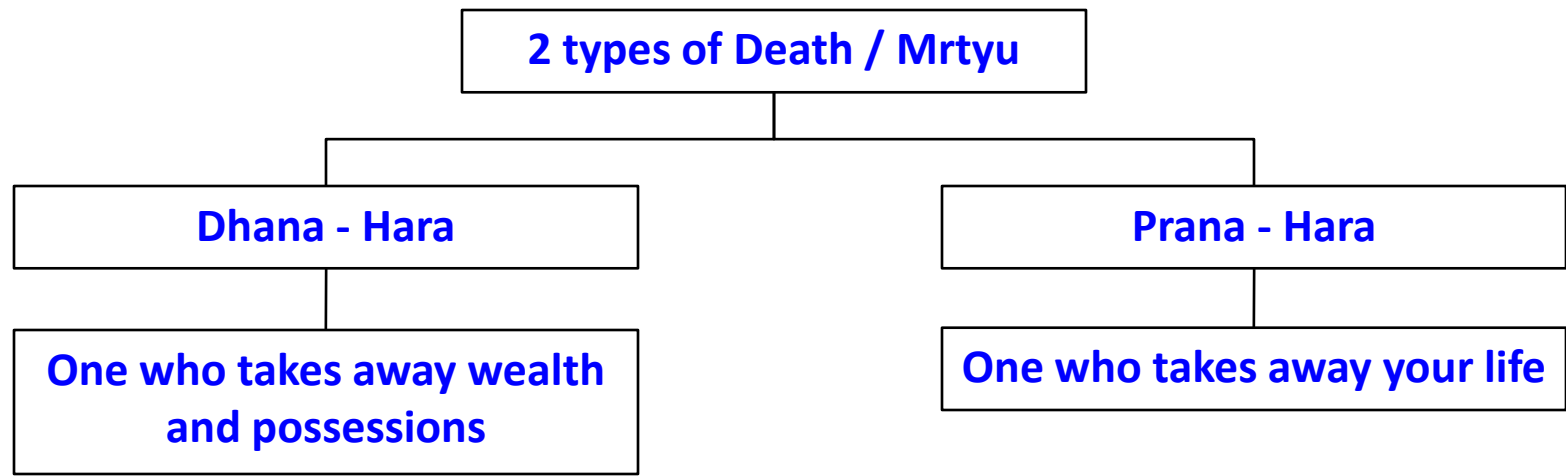
## CHAPTER 10 – VERSE 34


मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।  
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ १०.३४ ॥

Lord says, “And I am Death that takes away everything; and I am the cause of prosperity of those yet to be. Among the feminine qualities I am fame, wealth, speech, memory, intelligence, firmness and forgiveness”.

a) **Sarva Harah (That takes away everything) – Mrtyuh (Death) :**

- Hara – one who takes away.
- Sarvam harati iti Sarvaharah.




- Here Bhagavan says that there is no Mrtyu except me.
- Separativeness only in life time but after death we are levelled into uniformity that recognises no distinction within itself.
- I am the Lord in the form of destroyer, who resolves everything into myself at the time of Pralaya.
- Sarvahara is Rudra who is not separate from Ishvara. 

**b) Bavishyatam (of those to come in future) – Udbavah (Source of all future creations) :**

- In the total and complete vision of life, destruction is transformation and modification.
- Birth and death is complete total vision, Mature vision, looked at from point of ocean not wave.
- All pleasant experiences are called Abyudaya (Dharma Artha, Kama, Moksa). All prosperity born out of Isvara.

**c) Narinam (Words in feminine Gender) – Kirti (fame) / Srih (Wealth)/ Vak (Speech)/ Smrith (Memory) / Medha (Intelligence) / Kshama (Equanimity) :**

- When these qualities are manifest, life's Vitality seen more clearly.
- Kirti → Fame born of Dharma.
- Sri → Wealth, health, Knowledge everything desirable.
- Vak → Speech – hita – good, Satya truthful, and priya – pleasant.
- Smrti → Capacity to remember 

- Medha → Power to perceive, retain and reflect upon knowledge.  
With Medha comes Smrti.
- Dhrti → Fortitude, courage.
- Kshama → Forgiveness, Capacity of not getting disturbed.  
Praise or censure, no elation or depression.
- When someone has these qualities, looks upon himself as being fulfilled, that is the Lord. 📖

CHAPTER 10 – VERSE 35

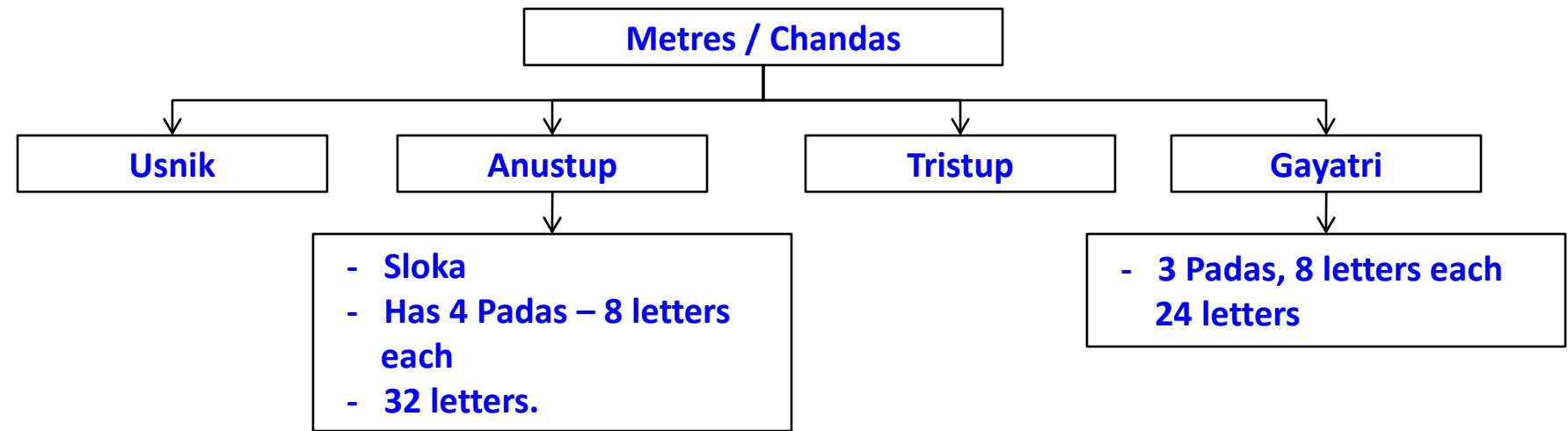
बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।  
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ १०.३५ ॥

Lord says, “So too, I am the brhatsama among the samas, gayatri among the meters; among the months, Margasira, and among the seasons, the spring”.

**a) Samnam (Sama Hymns) – Brihatsama :**

- Among Sama Veda metres, most difficult and complicated is Brihati and the songs are called Brihatsama.

**b) Chandasam (Metres) – Gayatri (Mantra) :**



**Gayithri 24 Letters :**

Om Tat Sa Vi tur Va re nyam  
Bhar go de va sya  
Dhi ma hi dhi yo  
Yo nah pra co da yat

# Gayatri Mantra :

## Sanskrit Vocal

ॐ भूर्भुवः स्वः ।  
तत्सवितुर्वरेण्यं (तत्सवितुर्वरेण्यं) ।  
भर्गो देवस्य धीमहि । ।  
धियो यो नः प्रचोदयात् ॥ ।

## Transliteration

Om bhūr bhuvah svah  
tāt savitūr vāreṇ(i)yam  
bhārgo devāsya dhīmahi  
dhiyo yō naḥ prachodāyāt

## Meaning

Oh God! Thou art the Giver of Life,  
Remover of pain and sorrow,  
The Bestower of happiness,  
Oh! Creator of the Universe,  
May we receive thy supreme sin-destroying light,  
May Thou guide our intellect in the right direction.

- Om → Bagawan
- Bhur → Gross / Sthula Prapancha
- Bhuvah → Subtle / Sukshma Prapancha
- Svah → Unmanifest / Karana Prapancha
- Tat → Lord
- Savitur → Self effulgent / all knowledge – No ignorance
- Varenyam → Most worshipful
- Bhargo → Destroyer of sin
- Devasya → One
- Dhimahi → We meditate as Sadhana
- Dhiyo yo nah → Our minds
- Prachodayat → May he brighten.



### **c) Masanam (Months) – Margasirsa :**

- December to January.
- Conducive for Religious activities.

### **d) Ritunam (Seasons) – Kusumakara (Spring) :**

- In spring all plants grow flowers.
- Festivity and Celebrations. 📖

## CHAPTER 10 – VERSE 36

दुतं छलयतामस्मि तेजस्तेजस्विनामहम्।  
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ १०.३६ ॥

Lord says, “I am the gambling among the things that deceive; I am the splendour of the splendid. I am the victory of the victorious; I am the determination of those who are determined. Of those whose nature is predominantly *sattva*, I am that *sattva*”.

**a) Chalayatham (Fraudulent) – Dyutam (Gambling) :**

- Lord not only Majestic divine, beautiful, charming.
- Among the deceptive games, he is the Dice game.

**b) Tejasvinam (Brilliant) – Tejah (Brilliance) :**

- Brilliance in the Brilliant is tapped from Original source – Atma.
- Atma is limitless in power and knowledge.
- In a given Upadhi (Antah Karana), there can be only manifestation not Svarupam.
- In essential nature, non separate from Isvara because self is limitless.
- In Manifest form there can be only limited Brilliance (Tejas).
- Splendour in itself has no qualities, it is merely an experience.
- Ram Krishna Paramahansa – “Truth”, no doubt is light, but it is light without its properties.

**c) Jayah Asmi (Victory of the Victorious) – Vyavasayah Asmi (I am clarity of thinking or effort).** 

#### d) Satwa guna – among contemplative persons.

- All are composite of Sattva, Rajas, Tamas.
- Sattva → Contemplativeness, enquiry, knowledge and happiness.
- Rajas → Ambition, energy and so on...
- Tamas → Dullness.
- Expression of Sattva is the Lord.
- Dhyeya → Object of Meditation

Isvaras as a quality, is a desirable Virtue.

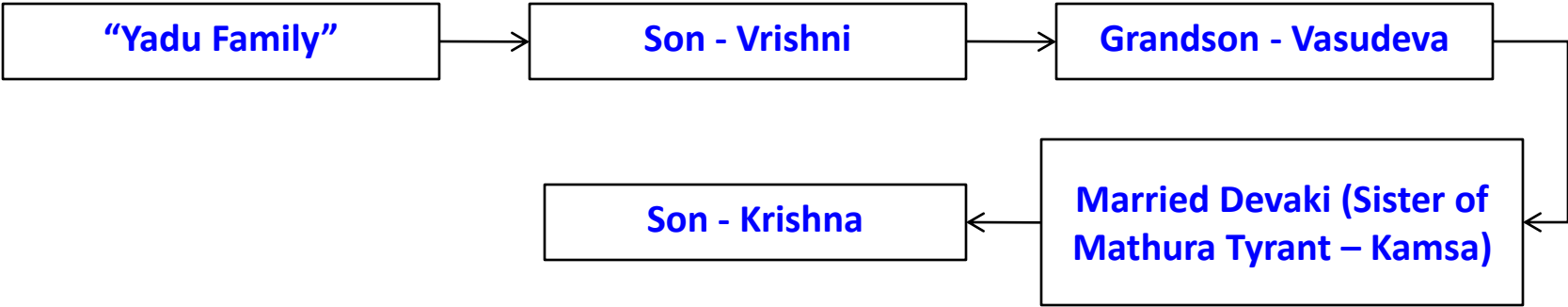
- Experience lived in the presence of these qualities, gives us the occasion to live the self.
- Reflected Glory of Awareness of the self becomes as glorious as the Reality. 📖

## CHAPTER 10 – VERSE 37

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः।  
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ १०.३७ ॥

Lord says, “Among the Yadavas, I am Vasudeva (Krsna), among the Pandavas (I am) Dhananjaya, and among seers I am Vyasa, and among the poets I am Usana, the great seer”.

**a) Vrsninam (Yadavas) – Vasudeva (Krsna) :**



- Bhagawan so far has been speaking as Paramesvara.
- Now he talks as an Avatara with a Physical body and is called Vasudeva. (Son of Vasudeva)

**b) Pandavas – Dhananjaya (Arjuna) :**


**Name of Arjuna :**

- Dhanjaya → Winner of wealth, Kingdoms, accomplishments in Archery, Logistics.
- Prowess, skill, versatility in Arjuna is manifestation of Lords glory. 📖

### c) Muninam (Scholars) – Veda – Vyasa :

- Muni → Has capacity to think and retain.
- Upanishad → Mantras are thoughts in capsule form
- Vyasa → Compiled 4 Vedas, Brahma Sutras, 18 Puranas, Mahabharatha, Lord Narayana himself Badananarayana, Sutrakara (Sankara – Lord Siva – Bhasyakara).
- Very important Muni in Vedic tradition.

### d) Kavi (Sees past, present and future) – Usana (Sukracarya)

- Kavi → Seer of vedic mantras
- Guru of Asuras → Wrote Sukra Niti 

CHAPTER 10 – VERSE 38

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम्।  
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ १०.३८ ॥

Lord says, “I am the discipline among those who enforce discipline, I am the statemanship among those who seek victory, and I am silence among secrets. Of those who have knowledge, I am that knowledge.”.


### **a) Damayatam (Disciplinarians) – Dandah (Discipline) :**

- Lord is the one who enforces discipline, giving punishment to those who transgress.
- In the president, king, police, the power to punish is the Lord.


### **b) Jigisatam (Desirous of Victory) – Niti (the order) :**

- Where there is success, I am the justice, the order, which brings success.
- Success won at the loss of justice is not meaningful.
- The “means” used are important as the end.
- Mere physical conquest of a nation is no victory. Conquerors must get themselves converted to the cultural values of the conquered (Statesmanship).

### **c) Guhyanam (Secrets) – Maunam (Silence) :**

- Secret maintained and Nourished by silence.
- Essence of secret lies in silence.
- Self knowledge a secret also maintained, enjoyed, sustained and nourished in deep inner-silence.
- Lord is the deep, unbroken silence of all secrets. 

## **d) Jnanavatham (Knowers) – Jnanam (Knowledge) :**


- Of those who have self knowledge, I am the Svarupa, Knowledge itself.
- Knowledge and Isvara not 2 different things.
- I am the very form of that knowledge.
- Wisdom of the wise is not wise themselves and not different from them.
- Self is not the body, and yet we can't say body is different than self.
- All pervading knowledge in the knower and wisdom in the wise is lords Vibhuti. 

## CHAPTER 10 – VERSE 39

यच्चापि सर्वभूतानां बीजं तदहमर्जुन।  
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १०.३९ ॥

And whatsoever is the seed of all beings, that also am I, O Arjuna ; there is no being, whether moving or unmoving, that can exist without Me.

**a) Yac ca pi Sarvabutanam, Bijam Tad Aham Arjuna :**

- I am that which is the seed of all.
  - Bagawan / Self is source of all creations.
  - Normally, we see the tree and forget the seed from which the tree has emerged from.
  - Similarly, we see the finite world of Plurality and forget the divine, infinite Blissful source from which the world has burst forth to expression.
- | Seed Condition                           | Seed Condition of Jagat   |
|--|---|
| - Dormant condition before manifestation | - State of Pralaya. In state of sleep our individual temperament, character, education, culture, decency – are in dormant condition / seed condition. |
- Vasanas after an interval of poise, get ready and manifest.
  - Hiranyagarbha = Pregnant condition of potential energy of universe / womb of all things and beings.
  - Lord is identifying himself with the total causal bodies of the world – total Vasanas in all creatures, as Ishvara. This is the great seed from which the tree of Samsar has emerged out and will emerge out infinite times. 

- Cosmic seed does not die to become the tree. To remove this misconception, Krishna says.

## **b) Na tad Asti Vina yat syan, Maha Bhutam Caracaram....**

- None can exist without me, neither the moving or nonmoving.
- Waves germinate from ocean, sustain with the grace of ocean and resolve into ocean.
- Cosmos rises from the principle of Ignorance that veils the truth. The ignorance of the self is the seed from which all the experienced worlds of the Universe have risen up.
- Awareness in us is Absolute and eternal. If doesn't illumine the ignorance for us, the ignorance produced sorrows and the perceptions of the plurality will not at be available for us.
- Water is cause of Germination in the seed, sustains, nourishes.
- Divine self thrills the seed of Samsar to germinate, thrive, nourish and sustain at all times.
- All chains & Rings are nothing but gold. Universe is nothing but Ishvara. Hence Lord says – none can exist without me.
- Cloth can't exist without Lord cotton.

## Verse 39 :

### 2<sup>nd</sup> interpretation :

Prakrti	Ishvara
<ul style="list-style-type: none"><li>- Akasha, Vayu, Agni, Jala, Prithvi is the cause of all inert bodies in creation.</li><li>- Has no existence independent of Ishvara.</li><li>- Borrows existence from Ishvara.</li></ul>	<ul style="list-style-type: none"><li>- Infinite behind finite multiplicity.</li><li>- Has independent existence without prakrti.</li><li>- No object or being can be away from its material cause.</li><li>- Without me, no buta – sentient or insentient exists.</li><li>- If I am not there, there is no object at all.</li><li>- Therefore I am the Beejam.</li><li>- Ishvara blesses matter with a reflection of his own according to Law of Karma.</li></ul>



# Chandogyo Upanishad : 6 – 2 – 1

## Sanskrit Vocal

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुसदे-  
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सजायत ॥ १ ॥

## Transliteration

sad eva, saumya, idam agra AsId ekam evAdvitIyam,  
taddhaika AhuH, asad evedam agra AsId ekam evAdvitIyam,  
tasmAd asataH sat jAyata 6.2.1

## Meaning

In the beginning, my dear, this was pure Being, one, without a second. Some say that in the beginning this was non-being alone, one, without a second ; and from that Asat, the Sat was born.

- Pure existence (gold) alone was there called Brahman.
- Creation arrived (Chain) only as Nama and Rupa and existence borrowed from Brahman (Gold).
- Akasha borrows existence from Brahman.
- Vayu borrows existence from Brahman + Shabda from Space.
- Pure existence is available everywhere.

# Dakshina Murthy Stotram : Verse 3

## Sanskrit Vocal

यस्यैव स्फुरणं सदात्मकं असत्कल्पार्थकं भासते  
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान्।  
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवांभोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

## Transliteration

Yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate  
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |  
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

## Meaning


The one whose manifestations – which are themselves nothing but the Reality – appear as the objects of the world; who imparts to those who have surrendered to Him, direct enlightenment, through the vedic commandment ‘that you are’, and after the direct experience of which there is no more any return to the ‘ocean’ of worldly existence., to Him, the divine teacher, Sri dakshinamurti, is this salutation.

- When any object is deserted, separated from Atma, it will be without content, Shunyam.
- If gold withdraws from Ornament, it is non-existent.
- Lord says I am Antaryami of everything.

## CHAPTER 10 – VERSE 40

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप।  
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ १०.४० ॥

Lord says, “There is no end to My Divine Glories, Arjuna; but this is but a brief narration by Me of the particulars of My Divine Glories”.

- Lord provides Arjuna some specific examples in order to Teach him the Art of seeing the unseen through the seen.
- Mama Divyanam Vibhutinam na Antah Asti – No end to my Glories.
- Wherever there is brilliance, that indeed is mine. 


## CHAPTER 10 – VERSE 41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।  
तत्तदेवावगच्छ त्वं मम तेजोंशसंभवम् ॥ १०.४१ ॥


Lord says, “Whatever that is glorious, prosperous or powerful in any being, that know you to be a manifestation of a part of My splendour”.

- Any existent thing has some glory.
- Different forms of Laxmis “Sri” (Lords Glories) are :

S. No.	Forms of Laxmi	Meaning
1)	Sri	Beauty, Attraction
2)	Kanti	Niti – Justice
3)	Kirti	Fame
4)	Dhana	Wealth
5)	Dhanya	Food
6)	Santana	Children
7)	Grha	Domestic Happiness
8)	Soubagya	Sense of Well being
9)	Vara	Boon
10)	Vidya	Knowledge

- Srimad is that which has Sri all glories.
- Bagawan is six fold. 

S. No.	“Bhaga” / Splendours in Bhagawan	
1)	Sri	Absolute Wealth
2)	Aisvarya	Absolute Overlordship / Supremacy
3)	Yas	Absolute fame
4)	Vairagya	Absolute Dispassion
5)	Jnana	Infinite Knowledge
6)	Virya	Absolute power of creation, Sustenance and destruction

- All Glories are born out of above 6 fold Bhaga (Aishvarya) of Bhagavan.
- Infinite world Originates from a part of Ishvara (Like Bubble rising from the Ocean).
- Therefore Analysis of the Jagat will never give total picture.
- Every blade of grass, Sun, Moon, Stars are all Isvaras Glory.
- Power to create is given to us by Ishvara. “Not our Glory but his Vibhuti”.
- Entire Jagat is only one fourth of my total Glory – Pado Sya Visva Butani.
- Entire Jagat does not account for the infinite Ishvara.
- Seek and perceive the play of infinite among the finite and the changing phenomena of Names and forms. 

## CHAPTER 10 – VERSE 42

अथवा बहूनैतेन किं ज्ञातेन तवार्जुन।  
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०.४२ ॥

Lord says, “Or, what use do you have by knowing all these? Oh Arjuna! I remain supporting this entire universe with a portion (of ”.


a) Can't show mud in every pot in the Universe.

- Student should independently recognise mud in all the existing pots. (or Electricity in all Bulbs).

b) I with one part of myself support this Universe.

- Jagat → Not only gross world of Sun, Moon, Stars.  
→ It includes all the fields of experiences physical / Psychological / Intellectual.
- That which is ever changing is Jagat conditioned by time and space, comprehended by Sense organs, mind and intellect.
- Bagawan wants to say that you must understand just one thing.

“That everything is Bagawan”

- This Jagat being Mithya requires Upadana Karanam to give reality to it.
- Sthula Prapanca – Physical  
Suksma Prapanca – Subtle
- You see is only one Amsa one part of Isvara. 

- Because Jagat is non – separate from Brahman, it is said to be one fourths of that whole.
- $\frac{3}{4}$  is beyond Time and space lost in your Buddhi. Source is not available for objectification.
- What is really to be seen is the  $\frac{3}{4}$  that is partless infinite.
- Brahman is Niramsa not subject to Division. This apparent Division is created for Understanding. 